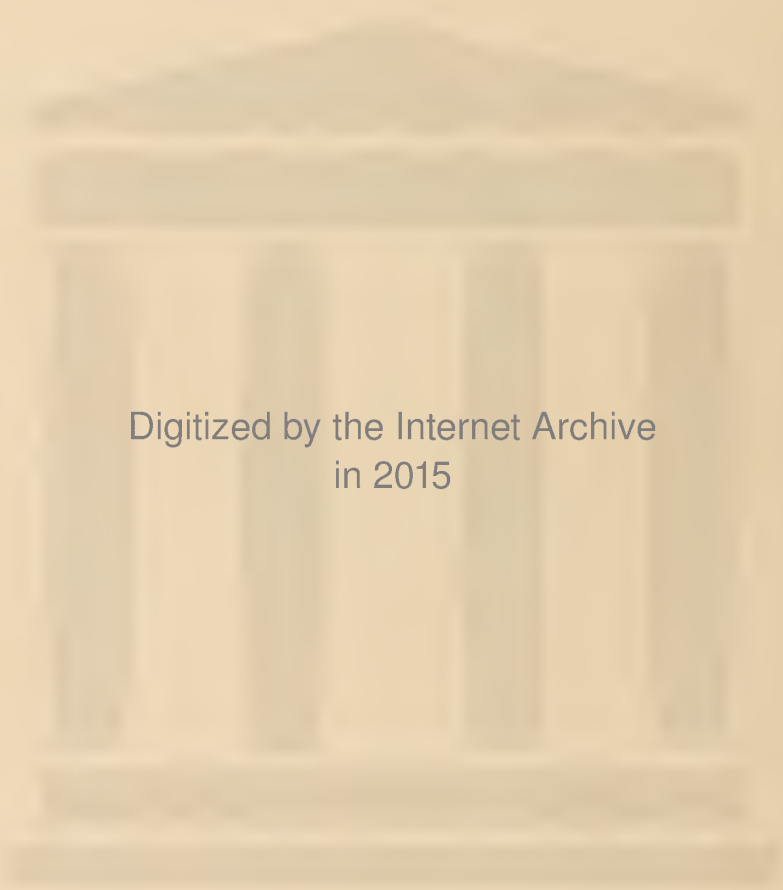


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The Outlook



VOLUME XXVIII
NUMBER 2
FEBRUARY, 1936

of Missions

The Relation of Home and Foreign Missions

Charles E. Schaeffer

Thirty Years as a Harbor Missionary

Paul H. Land

Motohei Kanto

W. Carl Nugent

The Fisher Folk of Bien Shan

Karl H. Beck

Picking Up the Threads at Kirkuk

Jefferson C. Glessner

Impressions of the China Mission Field

F. A. Goetsch

A Tour of Good Will

Carrie M. Kerschner

Christian Homes Around the World

The Outlook of Missions

SCHAFF BUILDING, PHILADELPHIA, PA.

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EVANGELICAL AND REFORMED CHURCH

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Editorial of the Month

A New Challenge

AT the recent meeting of the Foreign Missions Conference of North America, Dr. Kagawa, the great Christian leader of Japan, brought new inspiration as well as a new challenge to the 300 delegates in attendance. It was decidedly encouraging to hear him say that 150,000 new members have been added to the Christian churches of the Sunrise Kingdom during the last ten years. However, at the same time, he called attention to the awakening which is taking place among all the other religions of the land as a result of the movement in the Christian Church. He reported that "the Buddhists, for example, have copied many of the forms of the Christian Church, and many Buddhist leaders are accepting Christianity and calling its principles those of Buddha. They have issued a Buddhist hymn book, that is quite like the Christian volume. And in some of their temples there may even be found the Christian cross and the Holy Bible."

According to the "Little Prophet of Japan," these are sure signs that "the people are eager for the realities of religion. In the high schools of Tokyo, for instance, a religious week is observed each year, and a day is given over to each of the nation's faiths, including Christianity. In some of the schools it has been shown that as high as sixty per cent of the students are Christians. Everywhere the students are getting Christian ideas and ideals, despite the strong nationalistic movement that has swept the country. The students are all eager for real spiritual messages."

As the result of his observations made in 126 Japanese cities during the past four years, Dr. Kagawa made a strong appeal for more emphasis on rural evangelism. "In many of the cities I found four or five strong churches within a square mile, while just a little way outside the city there were none at all. We

are wasting our energy for the Kingdom competing in cities. Yet in 9,600 villages with an average population of 3,000 there are only 170 preaching places or chapels. The big cities have 1,800 churches. We need more power, in rural evangelism, in labor evangelism, and in evangelism among the fishermen. We need men who will give their lives in service to these people and communities."

"It was to help meet the needs for workers in the villages that some time ago I organized the Farmers' Gospel Schools of which we now have one hundred scattered throughout Japan. What we try to do is to take laymen for short periods of time and train them for this village ministry. We do not need scholars trained in the seminaries, but humble men who can see the needs of the people and feel their suffering. We hope to extend the plans of these Gospel Schools so as to send trained Christian workers into each of these 9,600 villages. We want to enter at least 100 villages a year for ten years."

Dr. Kagawa urged the sending to Japan of more missionaries, men and women trained to undertake Christian work among the clerks, among the seamen, among the railroad men, and among the 250,000 school teachers of primary and high school grade and to carry on gospel schools for fishermen, for carpenters, and for nurses.

He urged, likewise, that one thousand new village churches be provided, saying that the necessary workers could be trained in the Gospel Schools for their service. "Our intention," said Dr. Kagawa, "is to secure and train as leaders Christian laymen who will be self-supporting. We could easily train and use 5,000 such men of the 'sergeant class' in the ministry, if we had the facilities."

The Quiet Hour

JULIA HALL BARTHOLOMEW

Not by might nor by power, but by my Spirit, saith the Lord.—ZECH. 4: 6.

"Thus I, who hold this earthly life a boon
Worth living and worth loving, too, do still
Esteem it of less value than the vast
Expected life."

"The elevation of the soul which must characterize
the man who has beheld some great new truth is
inconceivable."

"I know no words that are more sweet than these
In all the Savior's tender promises—
Sweeter than balm to souls with earth oppressed—
'Come unto me and I will give you rest.'"

"What a power for good and for God faithful
women can be! They bless the home, the com-
munity, and the world."

"Our mistakes are among our best teachers, if
we learn from them and do not let them master us."

If a man is to turn everything whatsoever into his
own calm, dignity, and happiness, he must make
use even of his own failures.

—ARNOLD BENNETT.

To begin something, then drop it for something
else, leaving it half completed, is to have a divided
mind, which spells defeat.

—JOSEPH FORT NEWTON.

The Christian, of all men, should be he who has a
right perspective; who sees all truths in their right
relations, who, putting God first, gives to all sub-
ordinate facts legitimate emphasis.

—WILLIAM A. QUAYLE.

Spring has come up from the South again
And bird and flower and bee
Know that she is their life and joy—
And immortality.

—CALE YOUNG RICE.

Whoever reads trash is feeding his immortal soul
on husks that no swine would eat; is dimming the
delicate perception of his spirit; is beginning to
hold fast to that which is evil.

—ARCHIBALD RUTLEDGE.

For bounty springing from the sod,
For every step by beauty trod.—
For each dear gift of joy, thank God!

—FLORENCE EARLE COATES.

Perhaps the foremost causes of human misery are
worry and temper.

—LEIGH MITCHELL HODGES.

This earthly-house is simply an outer covering of
our inner spiritual selves, which self does not waste
and wither as the outer and visible body does.

—MICHAEL PUPIN.

"Prepare to live by all means, but for heaven's
sake do not forget to live. You will never have
a better chance than you have at present."

The avocation that persists and really enriches a
man's days is not some bit of spare-time twiddling,
but an activity which tends to become more than
an avocation, is not anti-job, but another job.

—FARNSWORTH CROWDER.

Old hope comes thronging with an urge, a zest;
.....Argosy and quest!
Old dreams remembered to be dreamed and done!
It is young air we breathe. This is the West!

—RUTH COMFORT MITCHELL.

With constant prayers
Fasten your souls so high that constantly
The smile of your heroic cheer may float
Above all floods of earthly agonies.

—ELIZABETH BARRETT BROWNING.

The Prayer

GRANT, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to
attain Thy heavenly promises; through the merits of Jesus Christ, our Lord. Amen.

—COMMON PRAYER.

The Outlook of Missions

VOLUME XXVIII.

FEBRUARY, 1936

NUMBER 2

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

Essential Elements of a Stewardship Program for the Sunday Church School

By MILDRED HAHN, Easton, Pa.

Second Prize Essay of Group E in the 1935 Stewardship Contest

The Scene: A country Sunday School session in New England.

The Time: Twenty years ago.

Rev. Matthews, the pastor, is speaking: "Well, I tell ye, sinners of the Lord, the elements of Stewardship has got to be preached next Sabbath morning." . . . There were fewer people than usual attending church "next Sabbath morning."

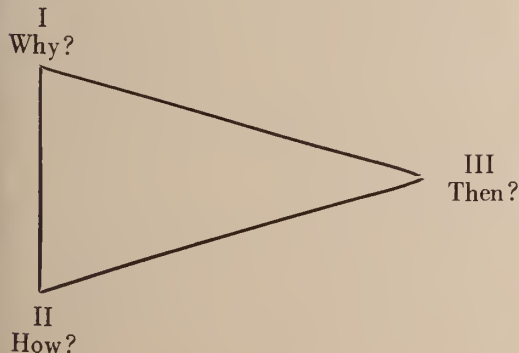
The Scene: A negro hut, in Illinois, Sunday School meeting.

The Time: The present.

Deacon Jones is preaching: "Br'er and sistah, we is all sinnahs in de Lawd's sight; we is got one way for salvation—we must be Stewards of de Lawd. In order so de Lawd love us, you all must pay de sum of one dollah so dat we can go to de convention—jus' one dollah to be a Steward!" . . . Deacon Jones *did* get his Stewards.

We could not acclaim the preaching of Stewardship that we find in the old New England Sunday School, nor would we recommend the naive acceptance of a bland Stewardship found among the Illinois colored folk. We would try to frame instead elements by which all Christian Church school workers could be God's Stewards.

To me, these elements seem to revolve about three points, a tightly constructed triangle:



I. Why Stewardship Program?

There is only one answer: We want to say "thank you" to God. In medieval times, before the word "Steward" was coined, it was "styeward", one who cared for the cattle of his master. Once a month, this keeper of the "styes" visited his master and paid homage to him from the lowly fruits of his increase. The ward was so grateful to his lord for all of his beneficence!

"Not what we give, but what we share,
For the gift without the giver is bare."

God has given to us many lovely gifts. Like the "stye-ward" and the sharers of His blessings, should we not show our appreciation?

* * *

Mr. Doubtful Steward has found his answer to "why?" in elements of Stewardship. Now, what is he to do? Sit by while others care for God's pastures? He naturally asks, "How can I become God's Steward? What part can I take in my Church School program?"

II. How Stewardship Program?

In general the answer is (a) by individual and group worship, (b) by a definite lesson program, (c) by tithing.

(a) One of the best ways to approach a program of Stewardship is by *worship*—both by individuals and the group.

No one can enter a pine forest without feeling grateful for the prickling coolness of its needles. The beauty of a painting brings thoughts of the loveliness of God's creations. Even skyscrapers make man wonder at the force behind the iron and steel. If Mr. Doubtful Steward has felt all of these, he has undertaken individually a program of Stewardship.

In the group, a genuine Steward finds an inspiring opportunity for his program.

"William" was a problem in the Church School worship service. He admitted gleefully, "No one understands me!" Whenever there was a disturbing element in the worship service, "William" was present.

All of this has changed now. Why?—An understanding teacher took "Bill" aside and said, "God wants you to talk to *Him* in worship service, not to your neighbor. It is your chance to say 'thank you' to God, as his Steward."

It is surprising to note the effect on the boy. Many times he has thanked his teacher for his instruction in Stewardship.

Not only must we *teach* the Stewardship of worship, but we must plan a definite *program*. These five "Do's" and "Don'ts" might help:

Don't

1. Have a Sunday School worship period with the leader keeping one page ahead of worshippers.
2. Select any favorite hymn.
3. Let the superintendent do all of the work.
4. Have the same type of worship each Sunday.
5. Be discouraged if your entire service is not appreciated by everyone.

Do

1. Plan your services ahead of time.
2. Select hymns that have a logical connection with your theme.
3. Let others share the leadership.
4. Use drama, picture studies, hymnology, music and "silence".
5. Be encouraged to know that one part at least has inspired one Steward.

(b) A second way by which one may make Stewards for God is by having a definite lesson program in religious education. Some of the lesson materials, graded and ungraded, have excellent units on "Stewardship". From experience, however, we find that both young people and older people are more interested in *personal experience* in teaching the Stewardship program.

Yesterday, I taught a class of eight wriggling boys. No, they did not want a lesson on "Stewardship". "That is preaching for

money," they informed me. I said nothing further, closed the lesson book and told them the story of Jacob Riis, a Steward, if anyone was. The result was that eight wriggling boys became interested Stewards of God. Some decided they would like to make notebooks of "Famous Stewards of God"; others thought they might "try" in essay and lesson contests hereafter. Thus this effort in Stewardship through lesson materials, although unconscious at first, became a vital part in these boys' Sunday School experiences.

(c) "*How* can we be God's Stewards in a material way?" is often asked. A system of tithing is the only answer.

"Render unto God the things that are God's" should be taught in Sunday School from Beginners' to Adult Classes.

The widow gave her mite....

The faithful servant gave many times the treasure to his lord....

Missionaries give their lives....

Christ gave His life....

Can we not give one-tenth of what they gave?

We can; but we must teach it, not preach it.

* * *

The Doubtful Steward demands, "Then what? What happens after I do all and give all?"

III. Stewardship Program—*Then?*

The Christian Steward calmly answers, "Then, Doubtful Steward, you will Be helping God in your Church School, Be spreading His gospel to all nations, Have the satisfaction of saying, 'Thank you, God.'"

—*Then*—

The Scene: Sunday Church School of Christian Steward's Church.

The Time: Today.

The Leader of Young People (explaining his Stewardship program)—"God has given us a rich heritage. In appreciation of this, we, Stewards, bow in deep humility. Let us *worship, teach* and *tithe* for Him. Only with these elements of Stewardship can we really call ourselves *His Own*."

"I can't be without this valuable magazine. I should think every minister and others would be regular subscribers."

REV. FR. GADOW, California, Mo.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

The Relation of Home and Foreign Missions

DURING the month of February the interest of the Church is centered largely on Foreign Missions. Has it ever occurred to you how much of the successful operation of Foreign Missions is dependent on the faithful prosecution of the work of Home Missions? The organized work of Home Missions in the Reformed Church preceded that of Foreign Missions by twelve years. The Board of Home Missions was organized in 1826, and that of Foreign Missions in 1838. This was the natural and logical order. It was only when through the efforts of the Board of Home Missions the Church had sufficiently developed that it could project itself into other countries. There had to be a constituency at home before the work abroad could be supported. It is quite apparent that even now the work abroad can be extended only in the degree in which the strength of the Church at home makes it possible.

Foreign Missions depends largely upon the home Church for its missionaries. Apart from the native workers, all the missionaries in the foreign fields have been furnished by the home Church.

Likewise the money needed to support the work must be supplied by the Church at home. If the home Church is weak, if it ceases to grow, in the nature of the case the work of Foreign Missions must be correspondingly limited. If our Church were twice as large, we might do twice the work abroad that we are now doing. The reason we have not developed our foreign work within recent years as we might have done, is due not to a lack of interest in the foreign work, but to a letting down of our efforts in developing the home field.

It is not true that interest in Foreign Missions will generate interest in Home Missions. It is the other way around. We do not start from the far end. We begin at Jerusalem. That is our marching order, and that is also the order of the march. It is, therefore, a suicidal policy to neglect the work at home. If we are too weak to function effectively in the home field, we shall not have sufficient

strength to project ourselves into the field abroad.

The work of Home Missions is never an end in itself. Its functions are too limited if they are applied only to the work at home. Home Mission work must be carried forward in order to enlarge and strengthen the Church so that it may more adequately fulfill its mission in the whole world. Home and Foreign Missions, therefore, supplement each other. They are not opposites, but allies in carrying forward the full program of the Church. Neither can prosper at the expense of the other.

Just as Home Missions in point of time precedes Foreign Missions, so it must again in turn follow Foreign Missions. There comes a time when Foreign Missions, as such, will cease. The fields which we now speak of as "Foreign" and which we are supporting with American missionaries and money, will eventually become indigenous and self-supporting. But then the Foreign field itself will become a Home Mission field. That is precisely what happened in the history of the Reformed Church in the United States. For many years the Reformed Church in this country was a foreign mission field of the Church of Holland. But in 1793, it became a self-supporting, independent body. Then its own missionary work was launched. Then it sent its first missionaries beyond the Alleghenies and into the South, and into Ohio, and this Home Mission effort took definite and organized shape first in the Missionary Committee and later, in 1826, in the establishment of the German Reformed Church. This same process will eventually be followed in Japan and China and in other so-called "foreign" lands.

The work of Home Missions, therefore, remains an unfinished task. It is a perpetual enterprise of the Church. Its mission always is to prepare the way, to lay foundations, to do pioneer work. And just in proportion as this work is fostered and supported will all other interests in the Church prosper.

Home Mission Day Results

REV. WM. F. DELONG, D.D., *Treasurer*

NEARLY two months have passed since the observance of Home Mission Day. No doubt you have been wondering as to the results in the way of an offering. The receipts up to today (January 7th) are \$12,500. This is about \$6,000 less than last year. Of the total amount received, over \$10,000 has been distributed to the missionaries. The checks were mailed December 17th, in time to get to their destination before Christmas. We hope this distribution was a means of helping to increase the Christmas cheer for these missionaries and their dear ones.

The figures designating the amount we received, as written in the preceding paragraph, are the identical figures of what we wanted, minus one cipher. Instead of \$12,500 it should be \$125,000. That amount would have solved the problem. The treasurer could have signed the checks in the same length of time for the larger amount as it took for the smaller amount.

I cannot help but feel that there are still a large number of members who had no share in this offering. If one may judge from what one saw during the past month or so, this country passed through a most glorious Christmas season. The spirit of giving ran high. This is as it should be. We celebrated the giving of the greatest of all gifts. Will this spirit of giving die out with the passing of the season? Can we not maintain it throughout the year?

Do not forget that there is still due our Home Missionaries a great amount of back salary. Perhaps an individual, an organization or a congregation could assume the amount due a missionary and his family. The treasurer will be glad to give you any information with reference to this matter. In the next issue of THE OUTLOOK will appear a statement showing how much was contributed by the different Synods and Classes.

Notes

THE mission at Pitcairn, Pa., Rev. Howard F. Loch, pastor, held a series of services at the beginning of the New Year for the deepening of the spiritual life. The General Secretary preached on the evening of January 5th. Neighboring pastors assisted the missionary on other evenings of the week.

* * *

There is renewed interest shown on the part of many congregations to pay the apportionment in full. A larger number in 1935 paid their full quota than in 1934. But there are still too many that do not come up to the full amount. Just about 41% of the apportionment for Home Missions was paid in 1935. If the \$200,000 which remain unpaid, had been paid, the Board could have not only paid all the back salaries to its missionaries, but could have also paid a large part of its obligations to the banks. The unpaid apportionment during the last five years would have paid off the entire indebtedness of the Board in all of its departments. Who then is responsible for the debt which the Board of Home Missions is obliged to carry?

* * *

The Board of Home Missions recently sent out several pieces of valuable literature, in-

cluding a "Christmas Message," "Facing Our Social Responsibility," and "Churches in Social Action—Why and How." Additional copies can be secured by writing to headquarters.

* * *

Have you supplied your people with copies of "Expanding Fields of Service," which is a neat pamphlet issued by the Boards of Home Missions of the Evangelical and Reformed Church? Here is just the information which every member of the Church should have. Copies sell at 5 cents each, but it would pay every congregation to put a copy in every family.

* * *

The Board of Home Missions congratulates the Rev. Dr. Paul H. Land in having completed, last December, 30 years of faithful and efficient service as our Harbor Missionary in New York City. An interesting survey of the work accomplished by this devoted servant of the Church will be found on another page of this issue of THE OUTLOOK, to which the attention of our readers is directed.

Thirty Years as Harbor Missionary

REV. PAUL H. LAND, D.D.

AT the beginning of December, 1935, it was just 30 years since I entered upon the work of the Harbor Mission. That seems a long time in retrospect, but the years and the days were never long enough to accomplish all we set out to do. When we began our work at Ellis Island immigration was at its peak with aliens arriving at the rate of 90,000 to 150,000 a month. Frequently Ellis Island was thronged by aliens and their friends to the number of 20,000 people a day. Among these were very many Germans, Swiss, German Russians and German Hungarians. We worked early and late to supply their wants and to send them to their proper destinations. This state of affairs lasted until the outbreak of the World War. After America had entered the war, Ellis Island was closed and we moved our office to New York City. Hard work greeted us here. There were the thousands of Reservists who had vainly tried to get back to Germany and Austria to join their respective armies. They were in dire need. Thousands of others were in the concentration camps sadly in need of almost everything. We transmitted gifts collected for them and also their mail. Later on, when they were gradually permitted to leave the camps and come to New York, we found work and sustenance for all with whom we came in contact.

Immediately after the war, immigration took a fresh start from all European countries, but particularly from Germany and Austria. This stream of aliens kept on increasing, but the Harbor Mission had no home of its own, as ever since leaving Ellis Island we had shared office room with the Lutheran Emigrant Mission. So we decided to provide a Church Home for our clients and others who needed it, all the Protestant Emigrant Homes having been sold during the war.

With the help of the Reverend Board we built the Hudson House and furnished it completely and effectively by the help of our friends. It was to become a center of the Reformed Church in New York City. In this undertaking we were quite successful until 1924. Many guests arrived from all parts of the world and many members of our Church enjoyed the hospitality of the Hospice in those six happy years. Then the "Quota Law" was passed reducing immigration to a minimum. A few years later the obstructions



DR. PAUL H. LAND

were lifted to some extent, so as to allow families to be reunited, but the great stream was stopped. Thus the guests for whom the Hudson was primarily intended, stopped coming. Most people were prosperous during that time, they could afford to go to good hotels and the need for the Hudson House began to vanish. So the Hospice was sold in 1926 at a very good profit to the Reverend Board. This was very fortunate for we could never have weathered the depression.

Our work for and among the aliens never ceased. Many of those who had come after the war needed care and guidance. Many went back to Europe after a short stay. At the same time our American citizens took to traveling more than ever before. All steamers were filled to capacity with tourists wanting to see Europe after the war, see the battle fields, visit the graves of loved ones, or visit friends abroad. Many of our church members availed themselves of the services of the harbor missionary. When the depression cast its shadow ahead, great numbers of aliens turned their eyes longingly toward their home countries. And ever since 1931 the trend has been in the other direction, more people leaving the United States than were permitted to enter here. Those departing needed much help and advice. Passports, Re-enter Permits, money matters had to be duly considered, and a way had to be left open for eventual return since very few dared brave the possibility of being disbarred when they should find it necessary or profitable to return. Most of

those who have lived here a number of years return again.

Thus the Harbor Mission has been of good service to many thousands. We have always tried to influence people for Christ and His Church. We never forgot to visit the imprisoned, the sick and the dying. Many of our clients became readers of our paper and supporters of the work. All are keeping us in friendly remembrance and some have joined the Church.

During most of these 30 years we also did pastoral work, serving weak or struggling congregations, or supplying pulpits during

interims between pastorates. Thus in Bridgeport, Conn., Newark, N. J., Woodhaven, N. Y., and for the last nine to ten years at Islip Terrace, L. I. In 1912 we went to Hungary in the interest of the Home Mission Board, and in 1926 we traveled all through Canada and preached in every one of our Missions and congregations. At the same time we kept up a voluminous correspondence year after year and issued a monthly paper which still stimulates a lively interest in our work. God has given grace and strength thus far, He is our trust for the future, come what may.

The History of Our Harbor Mission Work

DR. CHARLES E. SCHAEFFER

AS early as 1855 Dr. Philip Schaff presented a letter to the Synod from the German Evangelical Diet directing the attention of our Church to this work. The Synod directed its Eastern Board of Missions to make provision for the reception of immigrants at our principal seaports. It also established a Church Directory in our seaport cities for the benefit of the immigrants. In 1881 the General Synod again called the attention of its Board of Home Missions to the importance of the work, but three years later

the Board reported that it had failed to enlist the interest and help of the District Boards and that nothing had been done. The General Synod then directed its Board of Home Missions to appoint a Harbor Missionary and apportioned \$2,000 annually for the work. Rev. C. H. Ebert was appointed in 1884 as our first Harbor Missionary. He was succeeded afterwards by Rev. Paul Sommerlatte, who in turn was followed by our present missionary, Rev. Paul H. Land, Ph.D.

See the Board in Action

THERE is a long table in the center of a room in the Schaff Building, Philadelphia, and at 9.30 o'clock in the morning on the appointed day, the members of the Board of Home Missions gather around it for their annual meeting. There are 12 members of the Board elected by the General Synod, representing every Synod of the Church. In addition there are two women as advisory members representing the W. M. S. G. S. There are also four others in attendance, viz: the General Secretary, the Treasurer and two Superintendents, one from the Central West and the other from the Northwest Departments. These four are spoken of as the Staff. There is also an office secretary who takes down stenographic notes of the meeting. These persons have met so frequently around this same table, that their respective places seem to be marked out for them. At the head of the table is seated Dr. Charles E. Miller, who has been a member of the Board since 1902 and its President since 1908. To his right is seated the stenographer and next to her comes Rev. Purd E. Deitz,

pastor of Trinity Church, Philadelphia, who serves as the Recording Secretary. Next to him comes Dr. John C. Horning who has spent his entire ministry in the service of the Board, first as a Sunday School missionary, then as a missionary pastor and since 1910 as Superintendent of the Department of the Central West. Next to him is seated Dr. T. P. Bolliger, the Superintendent of the Department of the Northwest; then follow several other members of the Board, such as Dr. H. Nevin Kerst, Dr. Calvin M. DeLong, Elder Emory L. Coblenz, Elder Maurice G. Lipson. At the other end of the table is seated Dr. William F. DeLong, the Superintendent of the Church Building Department and Treasurer of the Board. To the left of President Miller is seated the General Secretary, who has been in this office since 1908. Next to him is stationed Dr. F. C. Seitz of Greensburg, the Vice-President of the Board, and then there come Dr. Allan S. Meck, Dr. J. Friedli, Rev. David Dunn, Elder Tillman K. Saylor and Elder Charles S. Adams, Mrs. F. W. Leich and Mrs. Thomas Jarrell, the President and

Treasurer respectively of the Woman's Missionary Society of General Synod sit near the head end of the table.

It is interesting to study the faces of these persons. They are here on serious business. They are all men and women who occupy important positions in the Church. The ministers, with two exceptions, are pastors of leading churches in the denomination. They represent both city and rural congregations. They are men of wide experience and acknowledged leadership. Their devotion to the best interests of the Church has never been questioned.

The meeting opens with prayer; the General Secretary presents the agenda for the meeting which consists of three main sections, viz: Items of Unfinished Business—Reports, and Items of New Business. Matters of detail are quickly disposed of. President Miller is a past master at presiding and often declares a matter passed without a formal vote. More serious matters are given more time for consideration. Frequently delegations from individual missions, or representatives from certain Classes press their requests. Every mission is considered on its own merits, although the Board observes a general policy which largely governs its actions.

The report of the General Secretary presents a comprehensive picture of the whole field, the present status, and usually offers suggestions for future action.

The report of the Treasurer gives an itemized account of all receipts and expenditures.

The Finance Committee presents its report which includes the budget for the new year, the appropriations to the missionaries and ways and means to obtain larger contributions from the Church.

The representatives of the W. M. S. G. S. make a report on the co-operation of that Society with the Board's work.

After all the reports have been presented and acted upon, there follow Items of New Business which include resignations, commissioning of missionaries and a variety of other matters.

The session generally lasts for two days, during which a vast amount of business is transacted. The members of the Board give their time and service without remuneration. To sit for two days grappling with most serious and most vital problems in the Church, makes a large demand upon one's physical and mental strength, and usually the men feel exhausted by reason of the strain to which they are subject.

If the members of the Church could sit in and listen to the discussions, they would come to understand that membership on the Board of Home Missions is not only a great honor but also involves a tremendous responsibility. After the Board adjourns the members of the Staff try to carry out the actions taken.

C. E. S.

"A Grain of Wheat"

In a recent number of *The Way*, our illustrated weekly for Young People, announcement was made of the publication of Kagawa's book, "A Grain of Wheat", as a serial, beginning with the issue of February 1st. In making this announcement, the Editor, Rev. Edward A. G. Hermann, said:

"Kagawa is a modern-day saint. He is the outstanding Christian of the Orient, leader of the Kingdom of God Movement in Japan, and organizer of a system of co-operatives in that country which is delivering thousands from

economic slavery and despair. Kagawa conveys his ideas to his followers by preaching and by writing. He himself considers the best of his books for young people to be 'A Grain of Wheat,' a story of the building of a farmers' co-operative.

"We envy our readers their first reading of this beautiful story of a young man who made his Christianity count in a most practical way by building it into a better life for his community."

"I wish that more of our people would learn to know and appreciate this magazine. I'm sure the work of Missions would move faster if everybody read it."

Mrs. H. R. Ash, Berlin, Pa.

Foreign Missions

JOHN H. POORMAN, EDITOR

Motohei Kanto

By REV. W. CARL NUGENT

SOUTH of the city of Yamagata, an hour's ride by train, is a little village called Ippon-yanagi (One Willow Tree). It is just a small group of farm-houses surrounded almost entirely by rice fields. One of the largest of these houses has for several generations belonged to a family by the name of Kanto. The roof is of thatch, the beams and rafters are immense. Paper doors divide the floor space into four large rooms, covered with thickly padded straw mats. One additional room, with only the ground for a floor,

Motohei followed the ancestral tradition in becoming a farmer. He exceeded that tradition by attending an agricultural school, one of the first of its kind, not far from Sendai. He broke the family tradition completely by becoming a Christian and by traveling abroad for further study. After three years in America and seven years in Germany, studying theology and evangelistic methods, as well as agriculture, he returned to Japan. He might have become pastor of a Christian church, but preferred to test the power of his



MOTOHEI KANTO IN A JAPANESE GARDEN AT YAMAGATA

is used as a kitchen. When occasion demands, the paper doors can be removed, converting the four mat rooms into a single great hall. Members of the Kanto family were loyal adherents of the Buddhist faith, and there were Buddhist priests in the family line.

Into this home, some fifty odd years ago, Motohei Kanto was born. In another farmhouse, not far distant, was born the woman who became his wife.

Christian influence as a farmer working among farmers.

Then he married and settled down in Ippon-yanagi as master of the ancestral home. His wife, as well as himself, was descended from an old family, highly honored in the village. She was a Christian as sincere as he, and just as earnest in devoting her life to the evangelization of the people in their little village.

Then came a call to a larger field of service. Christian missionaries living in Yamagata challenged this devoted couple to come to the city and engage in a work in which their influence would have larger scope. Torn between two great desires, after much prayer and many conferences, they decided to accept the challenge, leaving their little village and their beloved village people for a larger field of service.

Today Motohei Kanto is engaged in a labor of love for farm and mountain village folk throughout a wide area. The work he is doing is known as Rural Correspondence Evangelism. Brief sermons and Christian articles are published in the local newspaper. Interested inquirers write for more detailed information about the Christian faith, and Mr. Kanto answers these letters. Young folks from these rural villages, believing they have found a sympathetic ear, pour out their hearts to him through this correspondence; and he, with his keen understanding of the problems of rural folk, comforts and satisfies them and leads them on toward Christian

faith. Many of them he has the privilege of meeting and influencing directly through personal contact. Gradually his influence is extending throughout the entire rural area of Yamagata Prefecture.

But neither Mr. Kanto nor his wife has forgotten their first love—the village people of Ippon-yanagi. Once a month they go together to visit the old home. It is a mission of love pure and simple. They are not “gifted with tongues.” Sometimes they invite a Christian pastor or a missionary to go with them and hold an evangelistic meeting in the great hall of their old home. But their best work is done simply in visiting the homes of their friends and talking quietly about the Christian faith.

Today there is a promising nucleus of Christians in Ippon-yanagi and in one or two of the surrounding villages. The Kantos have great hopes for the development of the Christian Church in that place. And the center of it all is to be the great hall of the ancestral home, once dedicated to the cause of the Buddhist faith.

The Fisher Folk of Bien Shan

By REV. KARL H. BECK

EVERY winter when the waters of Tung Ting subside, fishing becomes a major enterprise at Yochow. From Huping we see the daily life of the fisher folk enacted before us, especially if we have field glasses that we can train on the sandy beach of Bien Shan.

Bien Shan, as you know, is the pretty island that lies a mile off shore from Huping. Fringing the island, on the side toward Huping, a broad beach of glistening sand gradually makes its appearance during the month of December. And no sooner is an ample strip of sand above the water's edge than there springs to life, upon it, the village of fishermen.

Between the rows of portable mat sheds which house the families of the fishermen, the streets are wide. Yet it is never easy to make one's way, for the streets are spread thick with bamboo trays in which fish of all sizes and odors are spread out to dry. And each mat shed has its gallows-like bamboo frame over which the last used net is hung to dry.

One who would see the fishing fleet set sail for the fishing grounds must be awake before

the dawn. It has to be a heavy storm that holds the fishing craft in harbor. Yet there are few days during all the fishing season when the weather is calm enough for the Huping boat to make the short crossing over the choppy channel that separates the school from the island.

Yet, when it is possible to get across from the school to the fishing village, if it happens to be a Sunday or a holiday, there will be a group of the Y. M. C. A. boys who go over there to sing for the fishermen, and to teach them to sing, or to play games with the village children, or to discuss with them the problems of making a living, and of religion.

Most of the fisher folk have farms on the mid-lake mud flats, where they can raise bumper crops of rice—provided the waters keep well below flood level. Usually there is, for them, no crop at all. So these interesting people, whose collapsible houses are so well adapted to their precarious life, erect their hovels where the waters let them, and they rely chiefly, for their livelihood, upon their fishing, in the winter season. It is usual to find a different group of families in the vil-

lage that springs up on Bien Shan in any one year, as compared with the preceding year. This fact leads one to surmise that the population of this kind of folk is by no means inconsiderable in the Tung Ting lake region.

Occasionally, but not often, we find a Christian family or group of families in the Bien Shan village. During the month or two that the fisher folk are with us they are very busy. Seldom are many of the men in the village on a good fishing day, though some must always be there, busy with the mending of the nets. It is interesting that the whole

family, in most cases, stays together in the moving from place to place. A few visits to the village, though, convinces one that there is enough work involved in the craft to keep them all occupied—old and young alike. The most of the work has to do with the various processes of making and mending the nets.

This annual fishing village that comes to the very door of Huping is one of the interesting situations that make themselves available for social service and social study on the part of the Huping boys.

News Letter from the Shenchow Station

Shenchow City Changes

SINCE mid-October, the sound of a factory whistle at morning, noon and night has been a new sound for this city that has known only the sounds of sellers' voices, temple and church bells, pedestrians' tread and general human clamor. And, just as the erection of forts last year was a new element in landscape decorations, so this year the erection of soldier barracks made extra work for the carpenters, and promises to relieve the citizens of soldier housing problems. One barrack, for about five hundred soldiers is already under roof, and three others are being started. These barracks are outside of the city wall, and placed near advantageous avenues of approach from across the country. Telephone wires are now stretched all through the city; they are military service connections, but citizens have the benefit of quick, long distance information, as long as the times are peaceful and as long as there is no censorship on telephone service. Another change has come, but we hardly like to mention it, lest it be only the suggestion of a change and not even the true appearance of a change; but, long, baked-clay, "For-Sale" bath tubs have come on to the streets of Shenchow!

The Auto Road

The auto road from Changteh to Shenchow is now open, and saves five or six days' traveling time from the time formerly required in traveling by boat from Changteh to Shenchow. In returning to Shenchow in September, Rev. and Mrs. Bucher and Miss Brown made the trip by boat in five and a half days. That quick a trip was possible only because a strong, favorable wind pushed the boat up some of the worst rapids. Rev. and Mrs. Snyder and Miss Zierdt, with two Chenteh

teachers, in spite of delays on their trip, came up by auto in three days.

About a week after he reached Shenchow, Mr. Snyder returned to Changteh for a West Hunan Evangelistic Workers' Retreat. Leaving Shenchow in the morning, he got to Changteh in time for afternoon tea. Miss Weil, upon return from furlough, made the trip in company with some Evangelical missionaries, coming from Changteh to Shenchow in eight hours. Miss Zierdt left Shenchow on October 20, by auto-bus, in starting her trip to attend the China Medical Conference at Canton. She made the trip to Changteh and on to Changsha in two days. Mrs. Snyder declares that our Board Secretaries, who could not come to Shenchow, missed the most scenic auto trip on this side of Switzerland. It is planned that eventually the trip from Changsha to Shenchow may be made in one day. One branch of the surveyed road is being built into Kweichow, and another branch will extend from Shenchow to Chungking and Chengtu in the province of Szechuan.

Evangelistic Work

At the West Hunan Evangelistic Workers' Retreat held in Changteh in late September and early October, much emphasis was given to improving the phases of Christian Rural Service. Public Health and Literacy Classes were stressed as important aids and phases of service in rural communities. Dr. Tootell, of the Changteh Hospital, led the classes in Public Health, and Rev. Mr. Bannon, of the Presbyterian Mission, and Rev. Mr. Snyder, of our Mission, led classes in the study and discussion of Rural Evangelism. Mr. Snyder, after his return to Shenchow, left Shenchow again the last of October to spend several

weeks visiting and encouraging the workers in the interior out-stations.

Soon after Miss Weil's arrival in Shenchow, the women of the community held a seventeen-day Spiritual Conference. Bible, Music, Hygiene and Church History were the subjects taught by Rev. Mr. Chang, Rev. Mr. Snyder, Mr. Chang (nurse), Miss Liu and Miss Weil. The noon-day lunches were provided by the women themselves with gifts of noodles, peppers, sweet potatoes and money. In the daily prayers, there was a note of definite conviction of and sorrow for sin, praise for victory over sin and temptation through faith, and real concern for unsaved relatives and friends.

A Mrs. Wei, a widow with two children, testified that she had learned to trust Christ to supply her needs, both physical and spiritual, in the experience that one night when she went to bed with nothing to eat for the next day but "left-overs" she prayed that work might be brought to her home so she might be able to buy food. Before noon the next day some shoes were brought to her for fastening the soles, but that didn't supply the cash for buying rice; and so she prayed that the Lord might direct someone to pay some outstanding bill. Before evening an old debt of \$2.00 with \$1.00 interest was paid by someone she did not think would pay. And now she has more work than any one person can do.

Miss Chang, the daughter of a local Chinese doctor, has been ill with tuberculosis for years. In 1930, she went to the Yale Hospital for treatment, after she had found it impossible to enter the Hunan Bible Institute. While she was taking treatment at the Hospital two of her companions in the Bible Institute and some interested friends fasted one meal a day and prayed for the recovery of Miss Chang. She returned to Shenchow that year very weak, indeed. But, for this Spiritual Conference, she walked 39 li (13 miles) in the rain in order to get back to Shenchow in time for the Conference. She had been in the country to collect bills for her father, and while there she used her every opportunity to tell people the Christian message. She testified her great gratitude for her healing and for her opportunities of service.

Sunday School

The Small Children's Sunday School opened their classes in the Esther Shuey Snyder

Memorial Building, and have been having a very alert group for Sunday School classes. Mr. Liu, teacher in Eastview, and Miss Kuang, teacher at Chenteh, have been showing special ability in directing these Sunday School classes. Some of the older girls at Chenteh are helping with these children's classes, and it is hoped that such enthusiasm and service can extend to other children's Religious Education classes.

Eastview Boys' School

Eastview has an enrollment in Primary and Middle School of 154 students. The School Y. M. C. A. meets every Saturday evening. The attendance for this semester has been unusually good, and the interest shown on the part of the students very commendable. Student Gih-hwa Chen, president of the Y. M. C. A., is showing great zeal and has been very successful in securing the cooperation of his fellow-students. From the Y. M. C. A. group nine students have volunteered to enter the Inquirers' (Catechetical) Class to study the Gospel of Jesus Christ. This Inquirers' Class meets on Saturday afternoon. They are studying very simple Chinese Catechism, the teachings of which are supplemented by Mr. Bucher when that is necessary.

Chenteh Girls' School

Chenteh has an enrollment this fall of 134 students in the Junior Middle and Primary School. There is full attendance in the Religious Education Classes. The Music Department, under the leadership of Miss Brown, is furnishing definite Religious Education supplementary help. The increased interest in music in the school is greatly quickening the school spirit, and increasing the solidarity of the student body. Due to Government graduation requirements, grading in the second and third year of the Junior Middle has become strict enough to discourage the non-studious students. During the past two years, the girls have livened into a much healthier interest in physical activity. The Chenteh girls in bloomer and blouse costume will take part in the district Athletic Meet which is to be held on the Eastview Athletic Field about the middle of November.

These past two weeks culminated an incident that started last year when the Communists came into Yungstun, the home city of one of Chenteh's teachers, Mr. Hsiang. Mr. Hsiang had come to Chenteh to teach Chinese Language, and had left his family at Yungstun. After the evacuation of Shenchow and

return, some news began to reach Shenchow about the conditions of the citizens in the other Communist occupied areas. Report was brought to Mr. Hsiang that his wife had died from exposure and lack of food at the time of childbirth during the Communists' retreats and advances. When the news reached Mr. Hsiang, the school observed a silent hour of cessation from classes as expression of sympathy to the bereaved teacher. The whereabouts of his two young daughters also were not known, but Mr. Hsiang felt that the daughters had probably been taken to the country to hide, but he was not sure but that they, too, might suffer the fate of exposure and starvation. Some weeks elapsed, when suddenly the two young daughters arrived at Chenteh, with a messenger from Yungstun that Mrs. Hsiang was also alive, but that she and the family had suffered greatly when the family had had to flee from the Reds and had hidden on the open mountains.

When the news came that she was living, the people who were not Christians assumed the attitude that they had "lost face" at having held a memorial service, and seemed to think that the woman should remain "dead." The Christians, on the other hand, rejoiced with Mr. Hsiang, who was later able to make a trip to Wangstun to see his wife. Three weeks ago a messenger brought the news that she was seriously ill, and that she was already unconscious. Immediately, Mr. Hsiang sent his eldest daughter home to be in the family circle in case the mother might need the daughter to prove that she had an offspring who had inheritance right to the Hsiang

family rice crop. But scarcely had the daughter been sent home, when another messenger arrived and told Mr. Hsiang that his wife had actually died, and that it would be necessary for him to go to Yungstun. So, Mr. Hsiang hurriedly made preparation to leave Shenchow on a leave of absence from Chenteh for two weeks, and walked the entire way back to Yungstun, for the river is infested by bandits, and boats go slowly with bandit escort.

Mr. Hsiang is a former graduate of Eastview, and has taken special courses in Chinese Language in Southwestern University, and other schools, and takes active part in the Christian services of the church.

Medical Work

Dr. and Mrs. Chang reached Shenchow the last of July and took up their work at the Abounding Grace Hospital. Mrs. Chang is a graduate nurse. In the fall another man graduate nurse was added to the staff. The man nurse has had especially helpful experience in public health work. The hospital has continued its two public dispensaries, and has been especially helpful in the treatment of dysentery cases. Recently, two other Public Dispensaries have opened doors on the streets of Shenchow. Until the Government takes steps to register and require standards of medical institutions, such medicine shops as these may continue. But Mission Medical Work will continue to hold its place by the qualifications and standards of their workers. The Hospital is cooperating with the two schools, Chenteh and Eastview, in a drive against the very prevalent and much-dreaded eye disease, trachoma.

Two Students

By CARL S. SIPPLE

WE have students in our two schools in Sendai who choose Christian schools in preference to government schools, in which religion is not taught. One of the best students in the present second-year class of the Tohoku Gakuin Middle School is a devout Christian youth, a member of the Episcopal Church. He had the opportunity of attending one of the many government schools, which offer great inducements to their students. But he insisted on attending a Christian school, so his parents sent him to us. He is near the head of his class and wields an influence for great good on his fellows. This is clearly the result of upbringing in a Christian home.

In the fifth-year class of the Middle School

is a boy who made the highest mark in the entrance examination given to new students. He has been with us five years and has led his class all the way through. He sought entrance into various government schools but was not accepted because he has only one leg. We took him in and are happy to have done so, as there should be a bright future ahead of him. He is especially interested in art work. He never uses a crutch when in school, but with great ease hops upstairs and down on one leg. His fellows pay no attention to his affliction nor do they seemingly grant him any handicaps. He even joins in outdoor games, of course, with the aid of a crutch. There is no happier or cheerier boy in the school than he.

Picking Up the Threads at Kirkuk

By REV. JEFFERSON C. GLESSNER

WHAT is a furlough? I have not consulted Webster as to what he says, but it seems to be a nightmare which takes place while one sleeps in day-beds. At any rate the time has passed rapidly and here we are back again in Kirkuk trying to start where we left off. But we find that after being away from the controls for more than a year, the machinery is gummed up a bit and needs a thorough going over. However, it doesn't take long to get back into the swim once foot is set upon Iraq soil. A hearty welcome was awaiting us when we arrived here about October first. And from that moment on things have been in a continuous whirl.

Suitable living quarters had to be found (for as yet the Mission owns no property here) to shelter the family, a place that can be called "Home, Sweet Home", and where our friends might come with their various troubles. Furniture had to be hauled out of storage and goods were dislodged from their long nap. The fellow who said that three moves were as good as a fire made no provision for the packing and unpacking of household goods. And what has become of the good wooden store boxes out of which missionaries could build cupboards, book-cases, and other much-needed furniture? The degeneration of the store box into a paper carton is a matter to be lamented. Yet it might be worse. We are thankful that manufacturers still find it feasible to ship valuable hardware and explosives in wooden boxes.

And we are exceedingly thankful that Mr. Croner and "Buddy" of the Croner Hardware Co. permitted us to rescue several good ones that were headed directly for the unquenchable fires (the furnace). For these made it possible for us to repair some of our old furniture and to make some new pieces.

But the village people were calling us. They had been waiting for a long time now, and our colporteur was becoming weary answering the same question so many times, "When are the missionaries coming back?" Then, too, the rainy season was fast approaching when the roads of Iraq become well-nigh impassable. This thought helped to urge us on for we did long to renew our friendship among the village folk and see what could be done towards distributing Gospels and literature pertaining to the Word. During the five weeks that we devoted to this fall tour we visited about thirty villages, covering 2,000 miles, and found a good reception awaiting us in most places. Upon our return to Kirkuk the lightness of our book trunks signified that we had disposed of some literature. The invoice showed that we had sold four complete Bibles, three Old Testaments, twelve New Testaments, four hundred forty-nine other Bible portions (such as Genesis, Psalms, etc.), three hundred five Christian tracts, and two hundred seventy-six educational books. In addition to these we distributed one thousand nine hundred and sixty-one free tracts. It would be interesting



MISSIONARY GLESSNER'S "BIBLE WAGON" IN A VILLAGE BAZAAR

to follow each piece of literature and to see just exactly how it has been dealt with. Certainly some of the gospels have gone into homes where Christ was never known. Some, no doubt, had to be kept in a secure place known only to the purchaser. I remember a village Moslem boy telling me one day that he read his Bible every day but that its hiding place had to be guarded very carefully for if his father ever found it the boy's life would not be spared. While others, possibly, were destroyed altogether because their words conflicted with Islam. But judging from the spirit with which some were sought and bought, we have a right to surmise that much is being read with a view of finding the truth.

I shall never forget how happy a Kurdish government official, in some remote village, was to find that he had an opportunity to possess a complete Bible. He told us that he had a copy of the New Testament and found it to be a valuable book and now he would like to have all of the Word in one volume. One cannot help but think of the Rich Young Ruler who came to Jesus and found that he lacked one thing. We hope and pray that as this young officer seeks, he will find Jesus, his Saviour. In another case, a Bible was placed into the hands of an Arab police officer. We did not seek him but he sought us and sent a special messenger to bring us to his office in order that he might buy a Bible. So we know that in many cases people are sincere in their longings for the truth. Will you all pray with us that they may be guided by the Holy Spirit to find the truth that shall make them free? The books that I have termed "educational books" were largely text books used in the government schools. The educational system in this country specifies that certain text books should be used and then it is up to the pupil to find and purchase the books wherever possible. In the more remote places this is a hard task. The boys seldom roam further than the limits of their own home town and few people are interested enough in the boys to bring the books to them. So in many schools we found classes without books although they had been in session for two months. So as an accommodation to the boys we render the additional service of carrying these books with us and selling them for cost price.

We should, perhaps, say something about our latest innovation in the line of equipment,—our new Bible Wagon. It is a great



"TIME OUT" ON THE DESERT

Mr. Glessner brings the Gospel Message to Several Tribesmen.

help. There are still villages, of course, into which the motor road does not lead, in which case the faithful old donkey must be pressed into service, but the most part of our field can be covered by car. Our Bible Wagon (for the benefit of those who have not seen it in the States) is a closed half-ton delivery truck and it surely delivers the goods. Not bread, meat, and laundry, but the sort of goods that I have been talking about. It has other uses to be sure. For example some good friend in America thought he could "get my goat" last summer by calling it a hearse. But he didn't know the country where I tie my goat for full well did I realize that it would be used for that purpose also. I might add that already it had been used as a hearse, the occasion being upon the death of an eighteen-months-old English boy (poor little fellow, the one and only in that family). At that time your writer was called upon to play the triple role of chauffeur, pallbearer, and minister.

There are places in the village market that are used by the general public,—first come, first served. So whenever possible we would arrange to arrive at the village late in the afternoon. The few hours between our arrival and dusk would be spent in looking up our friends and in getting the lay of the land in general. Then very early next morning, before the masses would get going, we would move into the bazaar, open the rear doors of our truck, and set up our book-stand ready for work. When the town awoke we were there. We had a good location for work and few officials were so heartless as to send us

away. Only in one instance did our little scheme fail to work. Judging from the crowd that had filled the street one would have thought that they had gathered to see a circus parade. (I suppose a foreigner in this outfit meant as much to them). But the Dodge panel was the centre of attraction since it is the only one of its kind in captivity in these parts. It brought the crowd to us and the first half hour of work was a record breaker for sales. During this short period we had sold more than sixty gospels alone. But the crowd gradually turned into a mob for there were some trouble makers among them. The police, too, were helpless. We noticed some souvenir seekers among the gang. Some were trying to detach the license plates, some had taken the valve stem caps from the tubes, while still others were snipping off pieces of rubber, etc. Indeed, there was real danger of our Bible Wagon, book-shop and all being carried away, so we closed shop and pulled into a garage.

This was about four o'clock in the afternoon, so we ceased from our aggressive work for the balance of the day allowing time for the mob to disperse and normal life to take

form. The next day we put our books into suitcases and became venders in the streets and bazaars. We had a peaceful yet profitable day after the excitement of the day before. We need to remember that many of these villages are fanatical and should not even be termed civilized. So one must be quick to sense the immediate situation and cope with it just as quickly.

We have enjoyed our furlough which gave opportunity to present our work to the Church at large and we want to thank all our friends who contributed to making our sojourn there a pleasant one. Especially do we want to thank the pastors for so generously sharing their pulpits with us and our only regret is that time and strength did not permit us to accept all the invitations that were extended. Thus as you labor in the home ranks and as we endeavor to carry the torch into distant lands, let us all pray together for the fulfilling of the Master's will, viz., that His people might be one. That prayer of His has not yet been fully answered, but an answer is on the way, so let us keep up courage and quicken our faith until His Kingdom comes on earth.

Kirkuk, Iraq.

Dr. Goetsch's Impressions

Shanghai, China.

November 2, 1935.

Dear Brethren:

My visit in China is now nearing its close and I can begin to gather up and coordinate the many impressions and experiences of the past four weeks.**

I must confess to being quite thrilled when I started out from Peiping for the interior of the country. It appeared to have at least some of the elements of real adventure. To give the journey the right flavor some of my Peiping acquaintances called my attention to the fact that the train I was taking had been held up by Chinese bandits not long before. I was further cautioned not to let the bandits or communists get me or to be "flooded in" by the waters of the Yellow River or the Yangtze Kiang. The journey occupied exactly 36 hours, and, though it had been a pleasant and interesting one, I was glad when at 10.30 at night we arrived in Hankow. One of our missionaries was on hand to meet me and take me to his home on the other side of the Yangtze River in the city of Wuchang. Dr. and Mrs. Taylor and their children made me feel very much at home both in their home and on the campus of Central China College. During my brief stay in Wuchang I also enjoyed the hospitality of our other missionary

of the China Mission Field

family, living on the campus of the Central China Union Theological Seminary, the Rev. Dr. Keller and Mrs. Keller.



DR. GOETSCH AT WUCHANG

Left to right: Dr. Wei, President of Central China College; Dr. Goetsch, Miss Zierdt, Dr. Taylor.

The presence of two of our missionaries in the capital city of the Province of Hupeh, which lies outside of our mission field in Hunan Province, is illustrative of the spirit of cooperation which marks a new day in Christian missionary activity. Years ago every one of the larger missions in Central China had both a college and a theological seminary of their own. About ten years ago four or five of the missions (among them our own of the Reformed Branch of the Church) abandoned their separate colleges and seminaries and formed union institutions in which they cooperate with one another in doing better those tasks which they tried to do separately before. Our mission in China has one of its missionaries on the staff of the college (Dr. Taylor) and one on the seminary staff (Dr. Keller). It was a pleasure to meet again the Chinese president of the college, a Dr. Wei, whom I had met a year or so ago in America.

From Wuchang in Hupeh Province to Yochow, our first missionary station in the Province of Hunan, is 140 miles. Yochow lies on the railway line which leads from Wuchang to Changsha but which is being continued on to the city of Canton on the southern coast of China. Judging from the precautions taken by the military forces of the Government the danger from bandits is far more real along the course of this railway line than any other on which I traveled. Wuchang City station is surrounded by stone and concrete "blockhouses" garrisoned by troops with rifles and machine guns. All along the 140 mile stretch of road every hill-top is crowned by a similar blockhouse and there are also many such defenses close to the tracks. Our missionary, the Rev. Mr. Whitener, boarded the train at one of the mission outstations and journeyed on with me to Yochow. From him I learned that the precautions taken by the Government are due to the fact that a bandit band of about 1,500 members has its headquarters in the hills to the southeast of Yochow, thus constituting a real threat to the peace of that section. The bandits rely on the speed with which they can move from place to place and upon surprise for success in their raids. In May of this year they threatened even so large a city as Yochow, which has a population of approximately 30,000, and our missionaries had to evacuate the city for a number of days.

When traveling through that section of country one is reminded of the words of the hymn which are "and only man is vile." Nature certainly smiled on that portion of

China. Beautiful green hills are everywhere and the valleys are filled with carefully tilled fields. The most beautiful country which I saw in China is right at and around our mission station of Yochow. Lying on Tung Ting Lake where a river leaves it to carry the water into the Yangtze four miles away and with green hills coming close to its boundary on the opposite side, its location is wonderfully beautiful. Parts of the city are built on prominent elevations and on one of these lies a part of the large mission compound. The view from the two or three missionary houses lying on the elevation is very fine. Upon arriving at the railway station at Yochow, Rev. Mr. Whitener and I were greeted by all of the missionaries and a number of Chinese workers and members of the church. Truly one was made to feel that one was welcome.

There was much to see, do and enjoy in Yochow. I enjoyed the Sunday morning service with the congregation although I was unable to understand a word of what was said. I could hum the tunes of the hymns, however, for they were old familiar ones, and I was given an opportunity of bringing to the congregation the greetings of the home church and of the missionaries and congregations in Japan. Besides the large church on the missionary compound there are a number of chapels in the city proper where regular meetings are held. The pastor of the church is apparently very well liked by the members and seems to have their hearty cooperation in his work. A number of preachers came in during the days of my sojourn from outstations near and far, and thus I met a considerable number of those who are preaching the Gospel in the area. Two other types of work are strongly and effectively emphasized at Yochow and find their expression in the Zierner Girls' School and in the Hoy Memorial Hospital. Both of these are located in the city of Yochow. There is, however, a most important educational work for boys being carried on in Lakeside, a beautifully located missionary settlement on the lake, four miles from Yochow City. Under the name of the Huping Boys' Middle School this missionary educational enterprise carries on teacher training classes and courses in agriculture which receive the hearty endorsement of the Government because of the avowed purpose of relating the education given to the life and the needs of the village community.

The visit to Lakeside will always be remembered with interest and pleasure. The trip out from Yochow was made in a row boat. The Rev. Mr. Beck and Mrs. Beck, who are

in charge of the work, had come in to the city to attend the meeting of the missionaries which I had the honor to address and in their company I went to Lakeside. It was about sunset when we started on the journey. The water was beautifully calm and the sky clear. Gradually the boat left the more sheltered bay for the broad expanse of the lake. The lake is the largest in China, having a length of about 80 miles and a width of 60. Upon rounding the promontory a strong current was encountered which taxed the rower severely. I was thankful for the calm sea and the absence of wind as we made this journey when I was told that just off that promontory three of the missionaries of the Reformed Church had in years past lost their lives, by drowning. Their graves with that of Rev. Mr. Reimert, who was killed by riotous troops, lie in a beautifully shaded spot overlooking the lake. The very cordial reception accorded Rev. and Mrs. Beck and myself by a real enthusiastic group of young teachers was very heartening. A better acquaintance with the teachers and the work during the course of the next day strengthened the high opinion which I had formed of both.

As in Japan so here in Lakeside and Yochow I was deeply touched by the fine gracious hospitality which I enjoyed at the hands of the missionaries and the staff of workers. I was successively entertained at meals in every missionary home and at each station by the Chinese fellow-workers. Though having been given ample opportunity to learn to manipulate chop sticks I remain just as helpless in their use as at the beginning.

It was a matter of regret that I did not meet all of the missionaries of our other

mission station, that at Shenchow. I was advised not to attempt to reach this station, both because it would have entailed a long journey through country which had been made somewhat unsafe by bandit bands sometime before and because the work there was somewhat similar to that carried on at Yochow. Kind greetings were received from the missionaries by letter to Yochow and a representative of the missionary staff, Miss Katharine Zierdt, who intended to attend a medical convention at Canton, came down a week earlier to Yochow to bring me these greetings and also to tell me something about the work at that station. It was a real pleasure to have Miss Zierdt as a travel companion back to Wuchang on the return journey. After another day spent in Wuchang and the even larger city of Hankow on the opposite side of the river I started on my way down to the coast, where other cities were to be visited before sailing from Shanghai on the 7th of November.

* * *

I feel convinced that Christ has a great people in China. I have the confidence that many as they hear His voice will recognize it is the voice of their true leader and Lord and will come and follow Him. Those who have already answered the call are in many instances earnest, consecrated and missionary-minded. They are a mighty force that will be heard from as, under the influence of the Spirit of God, they go forth in His Name to make China a Christian country.

With kind regards and greetings to you all,
I am,

Fraternally yours,

F. A. GOETSCH.

The Challenge of Japan

By DR. CHARLES W. IGLEHART, Tokyo, Japan

OF all the problems in our modern troubled world Japan stands in the forefront, at once the most civilized and the most provocative, the most perplexing nation in the East.

To the Christian every problem is a challenge, and Japan is a conspicuous example. Just because she so completely and extremely typifies the problems of modern life she offers us a challenging summons to solve them. By this we mean, the challenge to look within our own hearts, and to set our own house in order that we may be an example to her. For if we think we are spectators in this Far Eastern

struggle we are making the terrible mistake, caused only by ethical blindness. The pattern of American life is more creative of standards in Japan than all the sermons preached by missionaries.

The noblest Japanese spirits are grieving over their people's worship of false gods. These are not the harmless, picturesque Shinto deities of mountain and glen and sky, but a modern trinity of gods of death—Moloch, the lust of the flesh; Mammon, the lust of the world, and Mars, the lust of power—have pushed the other objects of worship aside. Is every altar to this composite Anti-Christ torn

down from our own hearts or from our own society today? A general repudiation of this idol worship in America is Japan's first challenge to us.

By our immigration exclusion policy we rebuffed an unoffending friend and flung her back, stinging under legislation that was viewed as an insult, to a more determined accomplishment of "destiny" on the mainland of Asia. Our naval expansion has left the entire world breathless with amazement, and has driven Japan to a frenzy of fear, in which state of mind she is ready to go into bankruptcy through over-taxation rather than leave herself the possible victim of our power. And Japan, whatever may be her sins in Asia, has yet to make her first move of disloyalty or unfriendliness to her neighbor-nation across the Pacific.

The second challenge, then, is that of Christian good sportsmanship. Let us lay aside our unworthy suspicions, and our haughty pride, and ourselves exhibit that trust of others coupled with inner integrity which we are asking of Japan. Here is a task at home worthy of the mettle of every true follower of Christ.

A further challenge is for us to cease thinking of Japan in impersonal national and political terms, and hold out to them arms of human friendliness as individuals. If we would do that our harsh judgments and our fears would disappear, for we would find them as lovably human as any people on earth. Missionaries in Japan rate high with life insurance actuaries, and very few have died a violent death. In fact they are usually treated as guests and kinsfolk from the day they arrive until they lay down their work, many of them to spend their last days in simple homes built from the slender funds of loving Japanese friends as a testimony of loyal gratitude.

And when we come to the Christian scene the whole situation is challenging. Christ is walking in Japanese society today just as surely as He is on the Indian road, or treading the highways of our commonwealth, and He is torn asunder when our hearts are turned away from His brothers of the East. There is scarcely an area of life or thought in Japan where His words and deeds are not making their creative imprint on character. No one can count the unknown Japanese disciples who love Him in the quiet, or perhaps in the timidity of their inner hearts, and who yearn for that evidence of loving fellowship from the West that would confirm their hopes that

He is indeed the divine centre of a brotherhood that shall take in the whole world.

Of all the challenging voices from Japan, the Macedonian plea from the Japanese Church rings loudest in our ears. We pause to let pass before our memory the panorama of Japanese Christians whom we have known all these years and have admired for the purity of their lives and the richness of their faith. They flood upon us—sweet-faced little children, manly young lads, gentle maidens, young mothers, strong men on the farm and in the office and in the school, and many ripened saints who came into the faith before we did, and whom we shall never overtake in our soul's pilgrimage toward the City of God.

Think of the challenging gravity of their task. Insignificant in numbers—they enroll but a half of one per cent of the total population—they know themselves to be the leaven of Japanese society, the "city set upon a hill." They must maintain their own experience of Christian redemption against a pagan environment. And how deeply they meditate, how fervently they pray, how joyously they sing and how bravely they serve in their church life!

Beyond this these Japanese Christians feel a sense of mission to save their people. Particularly does the Kingdom of God Movement undertake this colossal task. As the churches of the Protestant bodies swing into line under the challenging motto: "Thy kingdom come! In my heart; in my world!" the pulses of Christians in America who number half our total population and have not yet struggled our way up to that banner—must beat more quickly. Such daring calls us too to become heroes for Him. Kagawa, the God-appointed leader of the Movement, says: "I call myself God's gambler, for I have staked my all on Him; and I cannot lose."

In rural communities, and also in city factory life, the Japanese Church is moving on to the conquest of poverty, degradation and sin by loving service and by the testimony of faith in the Christ. Can we leave these Japanese Christians unaided by our comradeship in service and prayer?

In 1923, when Japan was broken by earthquake, we cast across the Pacific a bridge of silver gifts. It has never been forgotten, and today challenges us to a greater feat. It is nothing less than the flinging of a golden span of personal love and sympathy and sacrifice across the yawning gulf of suspicion, fear and selfishness that divides us. Across such a bridge alone can our Lord move to win the world.—*The Missionary Review of the World.*

Men and Missions

JOHN M. G. DARMS, EDITOR

Glorifying America

Years ago it was one of the common "stocks in trade" of the missionary to glorify and idealize America, and that with reason, for our country was proverbially from its birth a Christian country and our culture and religion bore the impress of Christian thought and principle.

"However," says Mrs. Stanley Jones, of India, in that illuminating article in the January issue of the *Missionary Review of the World*, "it is becoming increasingly difficult for us to idealize America."

"When we first went out to India, a good many years ago, America was more or less idealized by the East. From America came the Bible, tracts, books, educative, illuminating, inspiring. From America came money for schools and hospitals; food in time of famine.

"America was the *symbol* of a people free, educated, sympathetic, generous—a Paradise for woman and for the poor and for the downtrodden.

"Young India today has no such illusions. I said something one day to a Hindu barrister about this change in attitudes. He said: 'Forgive me. But do you wish to know the truth? We feel that *in a moral sense America has failed us. She has let us down.*'

"A Hindu student who had spent some time in America was asked: 'Now that you are in a Christian country, what do you think of Christianity?' He answered: 'I'm very sorry to say that I haven't been able to see anything of Christianity *yet.*'

"Here are some of the things which startled those of us who now return to America from a prolonged absence in missionary service:

"To find ourselves in a city where we had to go hungry because we could find no place to eat where beer was not sold.

"To be confronted by miles of glaring advertisements imploring us to drink, smoke, visit certain roadhouses.

"To find it almost impossible to escape the everlasting cigarettes—not only men but women and girls smoking, drinking, carousing in saloons and beer gardens.

"To hear oaths and vulgar expressions on the lips of high school and college girls of good families.

"To note change in vocabulary: Self-expression, syncretism, freedom, nudity, thrill; not often the words, modesty, decency, duty, responsibility, obligation.

"To find many churches closed on Sunday evening, but cinema doors wide open and crowds pouring in.

"No mid-week prayer services but forums, dramas, scouting, dancing, bridge, in *church parlors.*

"To find churches being sold for debt; benevolent budgets cut; Christian work of all kinds being closed because of lack of funds; thousands losing their homes, unable to get work, going on relief, but to find apparently America still had abundant money for ball games, motor cars, movies, cigarettes and beer.

"We were nauseated over the nastiness of the modern literature that we sampled.

"And as to education: One puzzled college senior said earnestly, 'They don't let us flounder around in language or mathematics, but when it comes to the things that matter most if they know anything themselves they're careful to *give us nothing but a question mark.* Our professors don't take any stock in Christianity. Why should we?

"I used to pray and got a good deal of comfort from it. But after I majored in psychology, and began to understand the laws of the mind, it *seemed so silly to pray.*

"I went to Sunday School and Church until I went to College. But I didn't want to be queer and different, so I stopped.' . . .

"Of course", says Mrs. Jones, "being Americans we knew that there was very much that was fine and splendid and Christian in America."

Men, patriotic Christian men of America, is the above not an argument for the *worthwhileness and absolute necessity of the work of Home Missions?* Can any other agency but the Christian Church restore, revive, reinstate the Christian spirit in the life of our beloved America! Come, men, lend a hand, a heart, a purse, to help our *Home Mission Board do her part in making and keeping AMERICA Christian.*

A NOBEL Man

Dr. Hans Sperrmann of Freiburg, winner of the Nobel prize in medicine, which amounts to \$42,000, declared that he considered the honor of much greater value than the money. In fact, he did not know what to do with the money for he had all *the surgical instruments he needed*.

And did he not utter a great truth here? Is not money a surgical instrument?

Can we not through the missionary, evangelistic and welfare agencies of Christianity, as sponsored by and conducted by the Church, cut out many superstitions, vices, sores of the present social order and body politic, and even start the flow of healthy moral and spiritual blood in the veins of society, by contributing our money to the Boards and agencies which have this kind of curative and corrective work as their purpose and speciality? Even *money can be used as a surgical instrument*, as an instrument of God to bring and promote physical, moral and spiritual health among our people. And it is truly a NOBLE ACT on the part of Christian men to offer these means for spiritual recovery of our nation and people.

Big Men

Professor Arthur Compton of Chicago, a leading scientist and especially interested in studying the cosmic ray and its relation to life, recently *presided at a missionary meeting* in Chicago. And many big men in scholarship, art, science, industry, government and the professions are standing up prominently and bravely for the great missionary enterprise and for the Church.

Every big man should join in saying: "I love my country so much that I want her to become a blessing to the world."

Here then is a summons to the greatest statesmanship of our greatest Christian statesmen and to every Christian man—to stand up squarely and prominently for Christ and the Church.

This will make good men better and "big men bigger"—towering above the snickering, cynical, vacuous men, who withdraw to the sidelines or lose themselves in the crowd, when the Church calls—for man leadership.

Men Working

It is not uncommon to find that sign displayed in huge letters on our highways where the repair or construction gang is at work and instinctively one goes into second or low and advances in careful, measured tempo.

And isn't it true that some men instinctively *slow down* in Church and missionary activities when others enthusiastically "take up" and "speed up" with their duties? Some men are always trying to get from under and pull back when good old proverbial "George" starts to work.

Here it's different. Always do we as Christian men, associated with our Churches, see that sign up: MEN and WOMEN WORKING—hundreds and thousands of the finest and best in missionary work at home and abroad.

Have the challenge read reversely: SPEED UP with your sympathy, your prayer, your friendship, your support and help them "OPEN UP A HIGHWAY UNTO OUR GOD". Isaiah 40: 3.

"I'm for It"

A judge, hearing a missionary appeal by an enthusiastic worker, recently said: "*If Missions is tackling the great world's problems, then I am for it.*"

Is This True?

Many a man, who has been serving God and mammon now has more time for God because he has no mammon to serve.

DR. FRANK C. LAUBACH in *Missionary Review of the World*.

The Jesus Way

Dr. Jacob G. Rupp, our enthusiastic Treasurer and Field Secretary of the Board of Foreign Missions, who has been prolific in his writings lately, has just published a worthwhile pamphlet challenging the pastors and laymen of our churches to "face front" on the work of Christ and the Church. He divides people into the monastic and puritanic groups and challenges them not to withdraw but to go forward, front the world and world conditions and "enter the lists".

In simple words but with great pathos he relates how his beloved companion on a tour through Jerusalem said to him: "I would like to walk again the way Jesus walked when He went up to Calvary". She has since crossed Calvary to Olivet.

Not many of us can walk in the streets of Jerusalem, Palestine, but all of us can *walk the Jesus Way*—for He has charted a way of duty for each one of us, the way of willing sacrifice and loving service, when He commands us: "Go ye into all the world."

And we shall have more than MEMORIES to accompany us; we shall have HIM as our COMPANION and LEADER.

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

A Tour of Good Will

CARRIE M. KERSCHNER

TIS morning! The postman has brought the mail. Among other letters is a copy of the one sent by Mrs. F. Wm. Leich, General Synodical President, to Synodical Presidents in which she defines the object of the itinerary on which I have been working for three weeks—a short time indeed to arrange for a journey which is to extend over a period of eleven weeks!

And now, the “basic task” of that “promotional trip” in the “program of fellowship” with its “message of goodwill” (quoting Mrs. Leich) has been ended. “The past lives with us always,” and I shall want to remember every part of the trip. No connections missed, no mishaps, every appointment met! What cause for deep and profound gratitude!

Would that I had the skill to describe adequately my impressions as train, bus, automobile, ferry, trolley and cable cars (I did not yield to the temptation to cross the Grand Canyon by airplane or to fly home from Shushan Airport in New Orleans when the trip was *almost* over) took me up and down hills and mountains, through fertile valleys and over arid desert, along scenic highways, over unbridged creeks and across rivers, bays, and lakes whose difficulty of navigation has been overcome by the clever engineer. Everywhere the beauties of nature—of the earth, sky and sea—were different. But the impressions of contacts with human beings of different races are far more important and more lasting than all other features of the journey. Human needs everywhere are the same, and over and through all, I felt the power of the Divine Being who controls not only the universe, but the destinies of men and women.

My first stop was in New Philadelphia, Ohio. Here at the meeting of the Woman's Missionary Society of Ohio Synod, a very clear presentation of the departmental work of the Evangelical Women's Union, given by Mrs. M. F. Ashbrook of Cleveland, preceded my talk on “Points of the Merger.”

ILLINOIS In Illinois, contacts were made with three different groups at Highland, Columbia and Freeport. The trip to Highland was made by automobile through vast sugar beet territory. At the meeting of the South Illinois Federation (of the Evangelical Women's Union) here, 765 delegates had registered, and I had my first experience in using a loud speaker which helped to “put across” the message I had been invited to give. The size of the gathering and the leadership of the pastors at this woman's meeting were outstanding impressions of this the first Federation Meeting of my Tour.

In St. Paul's Church, Columbia, Ill., Mrs. Elsa Reichenbach's home church, I saw a local Women's Union in action. Had it not been for a funeral which necessitated opening the meeting an hour late, there would have been ample time for the entire well-prepared Home Mission program (identical with the one our women used in October), for the minister's talk on conditions in Mexico, which country he had just visited, and for my talk on our woman's organized work. Mrs. Leich brought brief greetings, as did Mrs. H. J. Christman, who had driven us to Columbia. Rev. E. J. Westerbeck, pastor of St. Paul's, is a brother of Mrs. Hugo Schuessler, who prepared the beautiful worship services for our Triennial Convention (now printed in booklet form and included in our Program Packet). The meeting room was attractively arranged—atmosphere Mexican, preparatory to a series of mission study class meetings announced in an attractive Mexican jar invitation found at each one's place at the table where refreshments were served. The invitation read, “You are welcome to join us in learning to know our neighbors, ‘Women Under the Southern Cross.’” Mission study class meets every Tuesday before the first Thursday, 8 P. M.” The women of the Aid had sewed all morning and had on display the 64 gallons of apple butter they had cooked and canned for sale. Because this meeting

opened later than we expected, we were able to visit in the home of Mrs. Reichenbach. Guess what her mother's name is! Mrs. Heidelberg!

The third Illinois contact with a mixed group was in our First Church in Freeport, where the Chicago Classical Institute was held. Eight women from the Evangelical Church responded to roll call in the afternoon. They were interested listeners and intelligent questioners concerning the progress of the merger of women's work which some of them had already discussed with a mutual friend, Mrs. P. H. Flynn, one of our active workers whom they had met in Berlin several years ago.

INDIANA Indianapolis Classical Society held two well-attended and spirited Institutes, one at Terre Haute and the other at Indianapolis. At the latter, representatives from several of the E churches were present and Mrs. Daries brought greetings from their group of women.

COLORADO In Denver, Colorado, there has not yet been any successful contact between the E and R groups. Rev. G. A. Schmidt, Chairman of the Board for Home Missions of the E branch, came into our meeting from a funeral service as I neared the close of my talk. He expressed the hope that friendly relationships between our one and the two E churches might be established. None of the groups in this city are "merger-conscious" and it had been so long since a representative of our Society had visited the church in Denver that no one could remember when the visit was made. The hospitality of my hostess, Mrs. Jonas, wife of the Hungarian Consul in Denver, active in our church ever since they came to Denver thirty or more years ago, of the acting minister Dr. Carlyon, the Bradford families, Mrs. Fouse and Mrs. Rogers, president of the society, left nothing to be desired. This group is vitally interested in world friendliness and all felt a mutual need for more frequent contact.

WASHINGTON After two nights and a day and a half on the train, Tacoma, Washington, was reached. Here Rev. and Mrs. Paul Jueling are shepherding a group of Volga Russians in a "Lutheran" church. The members of the Women's Union, composed of a Ladies' Aid and a Young Woman's Aid, were eager listeners to an address on the work of our Woman's Missionary Society. Mr. Jueling translated my message. The fellowship

of the Jueling family was delightful. They asked so many questions about our missionary work that train time came all too soon, for I was expected in Seattle at nine thirty that same evening, October 16.

In Seattle, Rev. August E. Binder is pastor of St. Paul's Evangelical Church. Mrs. Binder is a daughter of Dr. J. H. Horstmann, Editor of the *Evangelical Herald*. Two meetings were held on the 17th. The one at the Broadview Church, three miles out, which during the depression has been served by Mr. Binder. In both the Broadview and the Seattle churches, the women had met for an all-day "quilting" and meeting. Immediately after lunch at the Broadview church, I gave an address and then we drove back to Seattle for a meeting at 2.30. At both places much interest was shown and after the afternoon meeting, one of the women said, "How many women are necessary to organize a missionary society?" The Seattle group is active in city church federation work. Mr. Binder is most eager for contact with our Board of Foreign Missions that he may be of service to any of our missionaries who go to the Orient via Seattle. He feels, too, that these contacts will mean a great deal for him and his people.

OREGON Oregon was the next scene of activity. In Portland, representatives from our First, Second and Third churches of Portland, and from Salem, Hillsdale and Tillamook, also from the E churches, Sellwood, Gresham and Albina, were present for an all-day meeting. The morning session was primarily for presentation of the work of our Woman's Missionary Society, questions and answers concerning the proposed merger of women's work and how this Portland group might work more effectively if organized into a Federation. Following luncheon, at which we were the guests of the Women's Union of St. John's Evangelical Church (Sellwood), about thirty additional people came in (seventy-five in all) for an afternoon of inspiration. An address was followed by an open forum on the merger and its import to this new federation. At "coffee" Mrs. Herbert McElroy, President of the Woman's Council of Federated Church Women of Seattle, challenged those present to greater Kingdom effort.

This was the third meeting this group has held. The first was last March, when they decided to organize a Federation; and the second, during the summer when Rev. Mr. Streich, Executive Secretary of the Evangelical Women's Union, was present. All of the

Reformed churches have Aid Societies; Salem and Tillamook have Woman's Missionary Societies, affiliated with the W. M. S. G. S., and First Church, Portland, has a Missionary Society (German) which is not affiliated. Mrs. Ray Juergens is acting Chairman and Mrs. L. Post, of our Second Church, Portland, is Secretary Pro Tem of this Federation in embryo. In March the group expects to organize on a more stable basis, only tentative, however, in its set-up, until the complete merger of the woman's work of both branches of the church.

The Portland area is "merger-conscious" and a delightful spirit of Christian fellowship exists among the clergy who meet once a month for fellowship in the homes of the ministers. It was a privilege to attend such a gathering at the home of our missionaries, the Rev. and Mrs. Geo. F. Zinn, of Second Church, to which the W. M. S. G. S. has given four Church Building Funds. Mr. and Mrs. Zinn took me to see First and Third Churches and to call on their pastors, Rev. and Mrs. Gottlieb Hafner and Rev. and Mrs. A. F. Lienkaemper. The pastor of St. John's Evangelical Church in Portland has recently come from Lafayette, Ind., and knows well the Heinmiller family. I felt very much at home with Mr. and Mrs. Hafner, as Mrs. Hafner is the aunt of Mrs. Hoernemann and Mrs. Kielsmeier, of Ohio, and of Mrs. Wiseman, of Tillamook, Oregon.

CALIFORNIA California afforded a number of opportunities for contacting members of the E group. First, at the twenty-fifth anniversary of First Church in San Francisco, I met Rev. and Mrs. B. E. Schalow and several members of St. John's Evangelical Church. On Sunday, November 3, I delivered the message at their Reformation Day service and spent several very happy hours with the Schalow family. This congregation had made commendable progress at a time when statistics prove that Protestantism in the state is losing ground.

The second contact was at the meeting of Northern California Evangelical Federation meeting in San Bruno, thirty miles east of Los Angeles. I was met at the ferry building in San Francisco by Rev. and Mrs. Francis J. Schmuck, formerly located in one of our churches in Baltimore, Md., and also in Trinity Church in West Hollywood. Now Mr. Schmuck is pastor of an E church in San Rafael. This Federation, though small and young so far as organization is concerned, is

eager and ready to assume its share of Kingdom work. Their chief activity is the support of the Schloss Memorial Home for the Aged at San Rafael.

At the meeting of the Federation of Southern California in Long Beach, on November 13, 81 were in attendance, 16 of whom were visitors. This was a quarterly meeting and extended from 10 A. M. to 3.30 P. M. The pastor of the local—Zion's Evangelical—church led in a song service which was followed by a worship period, consisting of prayers, scripture and music. I spoke on the subject "Building Together," after which there was an open forum. During the lunch hour, the women presented an interesting skit depicting the comforts of the Schloss Memorial Home for the Aged, and then the several groups presented their gifts for the Home. At the business meeting in the afternoon, the Financial Secretary reported receipts during the year of \$138.05, the Educational Department reported that of the eight societies, seven use the monthly program—two German and five English. The Missionary Chairman reported money sent to State Benevolent Work and the Social Welfare Department reported \$25 sent to a worthy cause. With the exception of Illinois, all of the groups visited on this Tour of Good Will were in more or less isolated sections and lacked contact with similar groups of other sections.

The Evangelical churches participated 100% in the dinner, given in my honor by the Reformed Church Women's Union, in First Church, Los Angeles. Of the 158 present, the Evangelical and Reformed representation was just about fifty-fifty. Presidents of nine local societies were present. Mrs. Evemeyer presided. Greetings were brought by Mrs. Noacker, who spoke on The Church; Rev. Mr. Hady, of the Hungarian Church, who said "The Woman's Missionary Society has been bread and salt to the Hungarians"; Rev. Mr. Suzuki, Mrs. Tomiyama (a charter member) and Mrs. Lillian Umezawa Ohey, of the Japanese Church in Los Angeles, the latter greeting "her first Sunday school teacher, Miss Kerschner"; Miss Weiker and Miss Shaley, formerly employed in the kindergarten at the Japanese Church; Miss Esther Sellemeyer, now engaged in social work, who said she would much rather be back in China or in religious work, for "social work is only remedial, while religious work is constructive—it transforms life"; Rev. Mr. Schulz, pastor adviser of the Federation of the E. W. U. of

Southern California, who said he was looking forward to the time when the woman's work would be merged; Mrs. Harnish, formerly of Butler, Pa., who reminisced of her early days in the Reformed Church and its missionary work, and Mr. Fred Lichtenwalner, brother of Mrs. L. L. Anewalt, who closed the delightful evening of fellowship with a short talk on life in California. The music contributed by Joseph Diskay, Hungarian tenor, and by a trio composed of a 'cellist, violinist and Viennese pianist added much to the evening's tribute to which I responded briefly.

Los Angeles churches are looking forward eagerly to the final merger of the denominations. "It has been a grand thing for us out here," they said.

All of the meetings from this time on were arranged especially for my coming and the attendance proved how eager all were to learn more about the merger, for in their isolation these churches are about as "merger-conscious" as are many of our congregations in sections where there are no churches of the Evangelical group. All of the meetings were followed by a fellowship period, during which time pictures, literature consisting of our church papers, *THE OUTLOOK OF MISSIONS*, program and reading packets, etc., were examined.

TEXAS In Texas, San Antonio and Houston were visited. In the former city, my hostess for the night was President of the District Federation of the E. W. U. Being a pastor's widow, she lives in one of the homes provided by the E church for aged pastors and their wives and widows of pastors. An inspirational meeting had been arranged for the afternoon and representatives from all the churches in the area were present.

In Houston, where three days were spent, I felt honored to be asked to give a brief message of greeting at the early morning Thanksgiving service in First Evangelical Church, where the District Federation meeting was held the next day. Representatives from the three Evangelical churches in the city and from the outlying towns to the number of 75 were present.

LOUISIANA In New Orleans where I had three days, also, two were spent entirely in contacting our new friends. On Sunday, I spoke in Sunday school to the adult, junior, primary, intermediate and beginners' departments. The meeting on Monday was attended by at least

150 women and ministers from practically all of the churches in the area. At the open forum when I spoke of the contribution that our groups had written into our Budget for work of the E group, one of the ministers wondered whether there were any "fences the R group might have to build" to which the E women might contribute.

In Alabama, two congregations **ALABAMA** were visited—in Birmingham, where Rev. R. Mernitz, son of Mrs. R. Mernitz, President of the national Evangelical Women's Union, is pastor. The service arranged was the regular meeting of the Women's Union at which I spoke. In the evening Mr. Mernitz had called a special meeting of the official board of the church and showed some of the slides of the lecture "The Reformed Church in Action", while I talked on the projects depicted.

In Cullman, forty miles north, I attended and addressed the regular meeting of the Ladies' Aid Society.

In Georgia, there is only one **GEORGIA** Evangelical congregation — at Atlanta. It was gratifying to see that the bulletin board already bears the name Evangelical and Reformed Church. Active in this church is Mr. John A. Bretz, son of one of our former pastors, Rev. John L. Bretz and Mrs. Bretz, who was historian of Mid-West Synodical Society when she passed away about three years ago. I was told that there are in Atlanta about 150 former members of the Reformed church who have gone into other churches. From now on, however, any members of our church going to Atlanta should be directed into this congregation. I spoke to the adult department of the Sunday school and to a specially called meeting on Sunday evening.

Everywhere the spirit of friendliness and interest in the work of the Reformed branch of the church prevailed and from the time I was met in Tacoma, Washington, by the first Evangelical minister, until I said good-bye to the last in Atlanta, Georgia, I felt that it was worth while to have gone on this Good Will Tour and that we are one in spirit and in purpose.

Much of the success of this Tour of Good Will among the Evangelical churches was due to the efforts of Mrs. Elsa Reichenbach, Assistant Executive Secretary of the Evangelical Women's Union, whose letters paved and smoothed the way for my contacts with the women and pastors of the churches visited.

Christian Homes Around the World*

Japan

THE home is the foundation of the nation, so they say, and of no country in the world is this more true than of Japan. The family is all-important in the social structure of the island empire of the East. Each bride upon marriage severs all ties to her own family excepting those of affection. The family group stands close-knit, taking responsibility for the welfare of each individual member, yielding respect and obedience to those of the older generation, solicitously caring for the wee ones.

Much that is admirable we find when we enter a Japanese home—beauty, cleanliness, a spirit of loyalty to the family line and to the family and, especially on the part of the mothers, a strong unfailing patience in shouldering the heavy burdens that life may bring. But not always love, hope, peace, contentment, for only a small percentage of these homes are Christian.

When we do enter a Christian home, however, we sense the difference. Poverty may have laid its harsh hand on the threshold, plenty may have brought its temptations, sickness may be present, or disappointment, but we do not find that look of despondency on the face of the mother as she oversees the cooking of the rice, the folding away of the "comfort" beds, the sweeping of the fine padded mat floors, the making of the kimono. Father comes home and we can see that he has that finer regard for the rights and spiritual needs of the weaker members of his household that characterizes the Christian. Their Christianity is to them an inner strength, an influence permeating and beautifying all the family relationships, valued and appreciated because they know what it means to them.

PEARL G. NUGENT.

(Mrs. W. Carl)

A Christian Home Among the German Russians

THE vocational director of the schools of Boise, Idaho, was visiting at his home on the Snake River near St. Anthony. Early one beautiful summer morning, it was Saturday, he emerged from the comfortable spreading farm house with a rifle on his shoulder. Soon his brother, a splendid, athletic fellow, some fifteen years older, joined the younger man with a shot gun carelessly laid on his shoulder.

They both looked over to the jagged peak of the Tetons in Yellowstone Park perfectly silhouetted against the eastern sky. Life was evidently very good to both of them. They strode leisurely toward the "machine house"; for this was a western ranch where farm machinery was put under cover. The particular errand that demanded fire-arms seemed like a routine matter. The important business was obviously the conversation. They had not seen each other since Christmas. They stopped some distance from the big, open door of the machine house and began with much joking to throw corn cobs and stones into the house. Suddenly they were electrified into action. An awkward skunk ran from the door and took to the field. Lest

he fall in the barnyard, they avoided shooting but followed at a safe distance. Suddenly both guns cracked and after a brief examination of the fine specimen, the men walked leisurely back toward the plain but comfortable ranch house. Another brother had just pulled up in the family Buick and was inviting a guest to alight. He proved to be a minister from a distance. He was made welcome by the three brothers, Conrad, William and Edward Bauer with frank and contagious cordiality. It is to the point of this story to say that all three men spoke an excellent English. Their language changed but not their manner, as the father appeared and strode with the dignity of a good old man across the yard to greet the guest.

The father was plainly a man from a different world. The patience of the ages was upon his face and the angles of long-continued, heavy toil made his cheek bones and shoulders more prominent than those of his well-built sons. His hair was rather long. Every word that passed over his lips revealed him in full command of the simple situation. He was host, patriarch of the ranch, and thoroughly accustomed to both roles.

The group reached the inside of the house before the mother appeared. Ah! the clean apron and head cloth, with creases from the

*For use with April program of the Woman's Missionary Society.

mangle iron much in evidence, told the story. The advent of a minister dared not be treated as a light event. The mother's face and whole demeanor marked her as an old country person, deferential as becometh a mere woman, but now and then interspersing astute corrections of her men-folk's remarks, revealing that her penetrating and practical mind had achieved for her an enviable position in the family council. But the quaint head cloth told unmistakably of the Volga country in Southern Russia while the wise kindly face showed how definitely a strong personality had triumphed over powerful traditions.

It is an interesting story. Some hundreds of thousands of men and women from 18th century Wuerttemberg were given fertile lands with material advantages, such as exemption from military duties, in exchange for the contribution they might make toward developing the agriculture of Russia. They prospered for generations. Gradually, however, the complete isolation from the culture of the homeland and the terrific downward pull of the Slavic, Asiatic culture or lack of culture of the Russians pushing in upon them by the millions began to tell. They did not yield, but they countered strongly with intensification measures. They built normal schools and seminaries, proceeding to develop their own teachers and ministers. They must needs in the religious life of their commune bring up the laggards, so they formed evangelistic devices, strange protracted meetings in which the resistance of the sinner is gradually broken down and the feelings are worked up to a high pitch. They made it a rule for every religious person to know his Bible exceedingly well.

In conduct and general principle, social as well as individual, they devised quick helps for the masses, formulating proverbs, "Sayings," that should hold in focus for the simpler minded the significant points that need to be maintained against the tremendous downward pull. Gradually men and women were impressed with the need of the tribe for strong resistance, yes even stubbornness. A century or nearly two of such resistance made people stubborn against all changes and exceedingly set in their ways. The result is that German Russians, as we know them in this country, rank among us as a decidedly peculiar people. They manage to bring up the second, and sometimes when proper leadership is lacking, even the third generation in this country to cling tenaciously to the same stubbornness. It has become a tribal

habit. Many and ingenious are the arguments with which our friends ward off clear statements advising changes under the changed circumstances of their lives. It is no wonder that our parish at two places along the windings of the Snake River in Idaho caused the Mission Board great trouble. The majority of the people were hard to deal with. Their capacity for hard work and clever work was amazing, but their capacity for using the old devices of stubbornness to bolster their crude desires and unwise habits in the new country were equally amazing.

It would, however, be passing strange if a large group of German people should not yield many very notable exceptions to the above average description. People that are brought up for a century in the school of much trouble and continuous struggle must have many latent qualities that are tremendously worth cultivating. This is especially true if, as in the case of the Bauer family near St. Anthony, there is a strong background of superior forebears in the old country. Among their antecedents far back were teachers and ministers and successful business men.

The Bauers have five children, a married daughter and four married sons. The oldest son stayed home and helped the father make an outstanding success of the huge, irrigated farm. In the meantime, the other three boys went through high school and university. One became a chemist with a high salary in Chicago. One was a teacher of English literature in the Omaha University. The youngest, he of the rifle and the skunk story, was vocational director in the schools of Boise. All but the younger were born in the old country. By nightfall of the day on which the minister arrived from a distance, the four sons with their wives and children were all gathered in the home, still leaving a comfortable room for the visiting minister. He had reason to suspect that a goodly number spent the night without the use of mattress or springs.

On Sunday morning, there was church service. The whole company gathered, however, around a sumptuous feast at one o'clock. The men wandered about the great ranch. How interesting! When they returned, the dishes were washed and the great visit of the family reunion began. Only one of the wives of the sons could understand German. There sat the minister and on the other side of him, the patriarch and his wife. The young people rather drifted to one side of the large room. Again and again, the pleasantries of the conversation surged away over the heads of the

parents. Frequently, with troubled countenance, the father addressed the minister in the capacity of an interpreter with the appeal, "Will you tell me what they are saying?" His own children! University graduates! Thoroughly Americanized, revering their parents with all good reason, and yet developing a barrier of language.

What will the church do about a situation like this? There are over 150,000 German Russians in this country. In many congregations, the parents rear insuperable obstacles against the introduction of a program that would help to interpret the New Testament to the young people. They are particularly

opposed to speaking English. In Russia, they opposed the Russian language in their churches, for they had no New Testament in Russian, and they knew not how to maintain their Evangelical traditions without the German.

If anyone should see the problem of the German Russian sympathetically and see it whole, it should be the Church of the Redeemer. It is imperative to labor and pray and plan incessantly to help the great number of children and young people as with great energy they appropriate American life to absorb also the best experience of the Christian fellowship of the ages.

REV. J. J. BRAUN.

Christian Homes in the Ozarks

THERE have always been Christian homes in the Ozarks. The settlers of a century ago brought their faith along with them to the rugged hills and valleys of Missouri and Arkansas. Often their religion was evidenced by little more than a family Bible or a hymn book—but it was an indication of their faith.

People of the Ozarks are interested in religion. They still flock by the scores to the open-air meetings of revivalists who preach with a characteristic fervor and intensity. Religion heretofore has been sporadic. Very frequently, enthusiasm comes and goes with the itinerant preacher. We have found it our prime task to reawaken this interest and build upon it.

In nearly every valley there is some one person who is looked upon as being eminently Christian. Sometimes he may be a preacher, again one who is content to live simply the teachings of Jesus. One of this latter type recently died as the result of an accident and the grief of the whole countryside was deep and genuine.

It is our chief concern to win the confidence and trust of these folks. Their willingness to co-operate in Vacation Bible School work for the benefit of their children is evidence of their desire that Christianity be more widely spread among their numbers. Their desire and our church's help should do much towards deepening the Christian life of scores of hill families.

VINCENT W. BUCHER.

Life Members and Members in Memoriam

LIFE MEMBERS

EASTERN SYNOD

East Pennsylvania Classis—Mrs. Mary B. Zulick, 719 Porter St., Easton, Pa.; Mrs. Clyde U. Moser, Flicksville, Pa.; Mrs. Edwin E. Griffith, Flicksville, Pa.

Lebanon Classis—Mrs. William F. Hafer, 704 Holland Square, West Reading, Pa.

Philadelphia Classis—Mrs. George S. Houseman, 208 West Fornance Street, Norristown, Pa.

NORTHWEST SYNOD

Sheboygan Classis—Mrs. Albert Hernke, Potter, Wisconsin.

MID-WEST SYNOD

Fort Wayne Classis—Mrs. Charles E. Cole, 1237 Riverside Drive, Huntington, Ind.

OHIO SYNOD

Northeast Ohio Classis—Mrs. Edward Lambert, 915 Pasadena Avenue, Youngstown, O.

Northwest Ohio Classis—Mrs. Ida R. Loose Beam, 231 East Market Street, Tiffin, O.

POTOMAC SYNOD

Juniata Classis—Mrs. J. W. Yeisley, James Creek, Pa.; Rev. J. W. Yeisley, James Creek, Pa.

North Carolina Classis—Mrs. R. A. Robinson, 711 Oakland Avenue, Charlotte, N. C.

MEMBERS IN MEMORIAM

OHIO SYNOD

East Ohio Classis—Mrs. Lena Dysle Boldt, 1417 Homer Ct., N. W., Canton, O.; Mrs. Carrie H. Corey, Barborton, O., R. D. 2; Mrs. George Trump, 1011 Tusc. West, Canton, O.

Northeast Ohio Classis—Mrs. Louise C. Klein, West Main Street, Apple Creek, O.; Mrs. Sophia K. Whiteman, 440 Nash Street, Akron, O.

Southwest Ohio Classis—Mrs. Kate Brown, 233 West Market Street, Xenia, O.

POTOMAC SYNOD

Mercersburg Classis—Mrs. Cora Shank, Greencastle, Pa.

In Addition

Items of interest which may be used in connection with the article "Spiritual Con-tagion in a Chinese Court" for the April program.

In Hunan when an expectant mother dreams of seeing a dragon and the child is a son, she names him "Dragon Birth"—a sure sign that he will be very precocious and likely to become an official.

Another superstition—In the room where a child is about to be born, everything *must* be loose, hence the open umbrella, open doors, etc. A cloth curtain over the door gives privacy and ventilation.

"Old Grandmother Chang" saved Mrs. Peng during one attempt at suicide. She saw the change in Mr. Peng later and came to church in spite of the fact that at first these visits made her think more of the daughter who died years ago at the age of fifteen. She has given up idol worship but cannot read.

After Mrs. Chen had mastered ten lessons of The Gospel Thousand Character Book, Mrs. Peng, according to our custom, would ask Miss Liu or me to come and examine her. At the first examination, she was so timid I could hardly hear her. At the eleventh and last, she knelt before me in gratitude saying, "I was blind. You and Jesus opened my eyes." Of course, I pulled her up saying, "I too am a sinner, saved by grace through faith. I have done only my duty." Several young girls in the Chang court learned to read through Mrs. Peng's help. They professed faith in Christ, but they will be married into heathen homes where the mother-in-law and the husband rule and dictate *outward* worship at least.

MINERVA S. WEIL.

Momentum for the Meeting Materials and Methods

CARRIE M. KERSCHNER

AT the April meeting of missionary societies we will be taking a pilgrimage to Christian homes around the world. Elsewhere in this issue of THE OUTLOOK will be found additional homes not included in the program packet. The program should help to establish a much more friendly feeling to these next-door neighbor families. Let us try to make it one of intimate understanding.

The following information with regard to World Fellowship Plays may be timely:

"Chinese Gold" by Elliott Field. 35 cents. 15 or more characters and a group of girls. Prologue and 2 acts. Time, about one hour. A play on Orientals in the United States, showing the service rendered by a Mission Home to all in need—university students, deserted babies, and the aged. The scene is laid in San Francisco. The play depicts the tragic experiences of two of the girls, portrays the service of a Christian institution, and weaves into it all a love story.

"The Betrothal of Mai Tsung"* by Kyung Shien Sung and Vida Ravenscroft Sutton. 25 cents. 17 characters, 3 acts. Time, about one hour. A Chinese father is trying to arrange for his daughter's marriage. With her own modern ideas she wants to study abroad and devote her life to the social welfare of Chinese women. The man to whom she was to have been betrothed suddenly leaves for America against his father's desires. In America the two chance to meet as students in the same college. Later, returning to China, they discover that their plans and those of their parents are identical.

"Pueblo Pioneers"* by Helen L. Wilcox. 25 cents. 7 characters. 1 act. Time, about 30 minutes. A play of Indian life in the Southwest. Indians of the younger generation returning from school face the choice of remaining in their old home with its cramped life or forsaking it for the lure of the city. But they do neither!

"Indian Friendship"* by Winifred Hulbert. 25 cents. 8 characters. 2 acts. Time, about 30 minutes. An experience in a high school to which two American Indians have come as students. A study of attitudes changing from prejudice to friendship as the white boys and girls discover the real worth of these fellow-students of another race.

"Where There's Smoke" by Bessie F. White. 35 cents. Royalty if admission is charged. 13 characters. 1 act. Time, about 35 minutes. This was the prize-winning play of the Little Theatre Playwriting Contest, Temple Israel, Boston, 1933. It is an episode at a summer resort portraying prejudice against Jewish people.

"The House on the Sand" by Elliot Field. 35 cents. No royalty if at least nine copies of the play are purchased. 9 characters. 1 act with worship prelude and introductory episode fifteen years before the play. Time, about one hour. A picture of the problems that confront modern family life and of the

*In stock and will be sent for examination.

need for unity, sympathetic understanding and Christian ideals in the home. The play deals slightly with industrial relations but particularly with Christian education and family life.

"These Things Shall Be" by Dorothy Clark Wilson. 35 cents. 16 characters. 1 act with Prologue and Epilogue. A play showing the opportunities for Christian education in all areas of life, such as industry, race relations, international relations, etc. It portrays the conflict of different points of view in which the practical idealist wins out.

"Brothers" by Dorothy Clark Wilson. 35 cents. 9 characters. 3 scenes. Time, about one hour. A strong play showing the effects of war on two brothers. The older one experienced it and forgot; the younger one heard about it and never forgot.

"The Bridge of Friendship" by Mildred C. Widber. 10 cents. 13 or more characters. 3 acts. Time, about 40 minutes. This is a dramatization of "Rainbow Bridge" by Florence C. Means, the story of a Japanese family that comes to the United States to live. Both the book and the dramatization are written for the junior age.

Remember the World Day of Prayer for Missions on February 28th. See January OUTLOOK for prices of materials.

For the Lenten School of Missions or Mission Study Class needs: "Women Under the Southern Cross"—paper, 50c; cloth, \$1.00. "How to Use Women Under the Southern Cross"—15c. "That Other America"—paper, 60c, cloth, \$1.00; Leader's Help, 25c. For Young People's Course — "The Ghost of Caesar Walks", a discussion unit on the conflict of Nationalism and World Christianity, 35c; "Latin American Backgrounds"—paper, 60c, cloth, \$1.00; Leader's Help, "The Quest for Gold and God", 25c. Children's Books: "Over the Mexican Border" (Junior), paper, 75c; cloth, \$1.00; "Around a Mexican Patio" (Primary), paper, 75c; cloth, \$1.00.

Those residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th St., Cleveland, Ohio.

"The church does not merely send, it goes. The missionary does not go to the field alone. The church goes with him."—R. A. McLeod.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

A VERY interesting message written just a few days before the American Thanksgiving Day to the Guild girls has come from Mrs. George Snyder of Chen Teh. Unfortunately space forbids printing the entire letter in this issue. Perhaps we can share more of it with you later, but for the present here is some news and a message from these friends of Guild girls in far-off interior China:

"A few new things have happened for Chen Teh this semester. We have two teachers from the I-fang Girls' School, a Christian institution in Changsha sponsored by a Chinese Christian woman, Miss P. C. Tseng. Miss Tseng can really be called a pioneer in Christian women's initiative. She was given a good education, and was allowed to inherit her family estate, and she used much of her inheritance to start this Christian school for girls. Almost all other Christian schools for girls have been Mission Schools. At the present time, Miss Tseng is giving additional time and effort to traveling around to secondary schools and colleges for the purpose of stimulating the Chinese to greater Christian effort on the part of the Chinese themselves. We hope that the I-fang teachers can inspire our Chen Teh girls with some of that spirit, too.

"Another new thing is that we opened two rooms of a Home Making House. There are four rooms in the tiny house which was once a servants' house on the school property. We couldn't open the other two rooms because we didn't have money for repairs or furniture. It didn't take much to open the kitchen and to put table and stools in the dining room. Each time there are twelve girls to gather round the table in the dining room, but the Chinese square table seats only eight. However, four more easily squeeze on corner benches around the table. There is never any danger of any one stealing the silverware because the chop sticks are made of bamboo. The cooking is done in the fashion of all the hundreds of kitchens in Shenchow—big, shallow iron kettles over fire holes in a brick stove. The stove is really just outside of the kitchen door, because it would not do to have

the smoke in the kitchen, for this kind of stove has no pipe. But the stove would have to be outside at any rate because the kitchen is not big enough to hold cooks, stove, cupboard, water jar and kitchen vegetable board. The girls, though, have a lot of fun, and their food is getting to be much better cooked than I can do.

"Some people tease us about a 'Cooks' Training Class'. Be we say that we are merely emphasizing the fact that cooking belongs in the educational training of every girl. It was a great shock to me, when I first came here, to learn that in this part of Hunan women did not cook at all. Men did the cooking because it was supposed to take more intelligence than women had. Even now, in this district there are more men who cook the meals than there are women. So we are proud that Chen Teh girls are taking cooking lessons.

"We would like to have the girls study Foods and Child Care, but most of the girls think they have enough child care at home, with their numerous little sisters and brothers.

"One other new thing has started—Physical Examinations. The principal arranged with the doctor of Abounding Grace Hospital, and the school had a preliminary talk by the doctor's wife who is a graduate nurse. Many older girls objected because it was a sort of shock to their modesty. Parents of some of the younger girls objected because they thought it was a disgrace to infer that a child of theirs might be anything less than perfect. Some folk objected because they honestly did not believe in the Western medical methods. But we have initiated our plan of co-operation in a program for Better Health, Better Minds, Better People.

"The direct part of the program for Better People comes in our emphasis on Christian Religious Education. The first and second grade children get weekly teaching on 'This World is Our Father's World'; the third and fourth grades study 'How to Help Our Heavenly Father'; the fifth and sixth grades study 'The Greatest Hero, the Son'; and the seventh

grade girls, many of whom come in from other places, take direct lessons, questions and discussion on 'The Life of Christ' as teacher of the world's highest principles; the eighth grade girls study 'The Greatest World Movement', the way of world salvation; and the last year class make class reports on the study of 'Christian Character Traits'. There is only one non-Christian in the last year class, and she studies more earnestly than the rest because she has had less time to know.

"Chen Teh girls were glad to know that the Friendship Quilt had reached America. That kind of Friendship Interchange was a new venture for them and the girls think they could have done better work if they had practiced on making a quilt before this one. Now they are trying to make a bedspread with a 'country boy' applique block pattern interspersed with a 'water buffalo—farmer lad rider' pattern in chain stitch. They have just made an experimental spread pattern of a 'coolie hat—country lad' adaptation of the sunbonnet baby pattern. The experiment was pretty good, but they hope to improve on it. The girls in the eighth grade made a rag dog that looked like a miniature hobgoblin, and the quilt-making girls think it is a great joke that they of the fifth and sixth grades make their patterns look more real than the older girls do.

"All Chen Teh girls would like to wish all G. M. G. girls a Very Merry Christmas; but we know this will scarcely reach you in time for Valentine Greetings. Anyway, we can send our friendship to you without giving it a date, even though it has an anniversary of thankfulness send-off."

Very sincerely,

GRACE WALBORN SNYDER.

NEW MISSION BAND

Eastern Synod

St. Mark's Church, Easton, Pa. Organized by Mabel A. Knerr with 17 charter members.

"THE OUTLOOK OF MISSIONS is a fine little magazine and is a wonderful help in keeping us in touch with all our missionary work. I would not like to be without it."

MRS. MARGARET M. ROBERTS, Catasauqua, Pa.

"I have been a subscriber for many years and would be lost without THE OUTLOOK OF MISSIONS."

MRS. HELEN BARNDT, Orangeville, Ill.

Worship Service for the Church School

Prepared by CHARLES M. LE GALLEY

THEME—FAITH OF OUR FATHERS

Prelude:—The hymn tune: St. Catherine. (Faith of Our Fathers.)

Call to Worship:—Faith cometh by hearing,
And hearing by the word of God. Romans 10: 17.

Hymn:—"Faith of Our Fathers" Verses 1 and 2.

Scripture Presentation:—The verses we have just sung are among the most beloved in our Christian hymnals. The music, as well as the words, expresses the firm foundation upon which our Christian belief is based. It is a hymn of thanksgiving for all those who in the past have contributed to the Christian life which is ours today. In Hebrews 11: 1-3, 7-10, we have an expression of what faith is and what it has meant to God's people so far back as the time of Abraham. (The scripture passage may be read by a young person from the school.)

Leader:—In the very land where Abraham, Isaac and Jacob tilled the soil and fed their flocks there live today descendants of those ancient tribes who have not the faith which has come down to us through "our fathers". In Iraq, the modern nation encompassing the region, the Bible is little known and there are few who will or dare call themselves followers of Christ, Son of the Living God. It is our privilege to have a share in sending representatives of our faith to these people of Iraq in the person of our missionary, the Rev. Jefferson Glessner and his family, in order that the unshakable "faith of our fathers" may likewise become their heritage. (A five-minute report based on Mr. Glessner's article, "Picking Up the Threads at Kirkuk", page 17, should here be given by an adult.)

Hymn Presentation:—We do not often think of the hymn, "Faith of Our Fathers" as a missionary hymn. Verse three is one of missionary dedication in which the worshipper pledges himself "to strive to win all nations unto Christ". May we sing the last two verses of the hymn with heartfelt understanding of their meaning.

Prayer of Dedication.

Benediction.

From Our Readers

"At the meeting of the Mary Ault Missionary Society of St. Paul's Reformed Church, Mechanicsburg, Pa., held January 16th, 1936, as Contact Woman, I brought to the attention of the society the suggestion that THE OUTLOOK OF MISSIONS be merged with the other church papers. It is the sense of the Society that THE OUTLOOK OF MISSIONS should not be merged with the other church papers, but remain as a separate missionary periodical."

MRS. CHARLES W. LEVAN.

"Shall THE OUTLOOK OF MISSIONS now be discontinued? I would answer a thousand times *No*. It has helped to create an interest in the cause of Missions as no other paper has done. After almost fifty years of hard work among our women, we have built up a strong missionary-minded band of workers. Surely we are not going to go back fifty years, and allow this interest and enthusiasm to grow cold or die entirely by discontinuing THE OUTLOOK OF MISSIONS and dropping the word Missionary from the name of the Society. We are hoping and praying this may not be. The women of North Carolina Classis are going to do their best to increase our subscription list."

MRS. W. H. CAUSEY, President W. M. S. of North Carolina Classis.

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